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A Monthly Magazine of Educational Topics and School Methods

Our Lady of Dolours has many lessons to teach us, and it is important for us to learn why and how we should bear the crosses of life with resignation, for suffering is the common lot of mankind. Mary will obtain for us the strong love of the Crucified, and then "what matters the Cross on our shoulders when we have Christ in our hearts."



## Our Lady's Joys and Sorrows.

When springtide touches all the earth  
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O Queen, thy joyous hours!

And when the golden harvest comes,  
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Then nature sings, O Mother dear,  
Thy glorious mysteries!

But when the fruits and flowers are gone,  
And autumn's chill winds blow,  
The heart of nature sings, O Queen,  
Of thy surpassing woe!

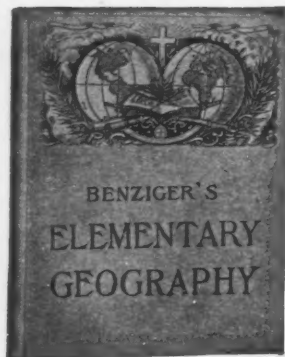
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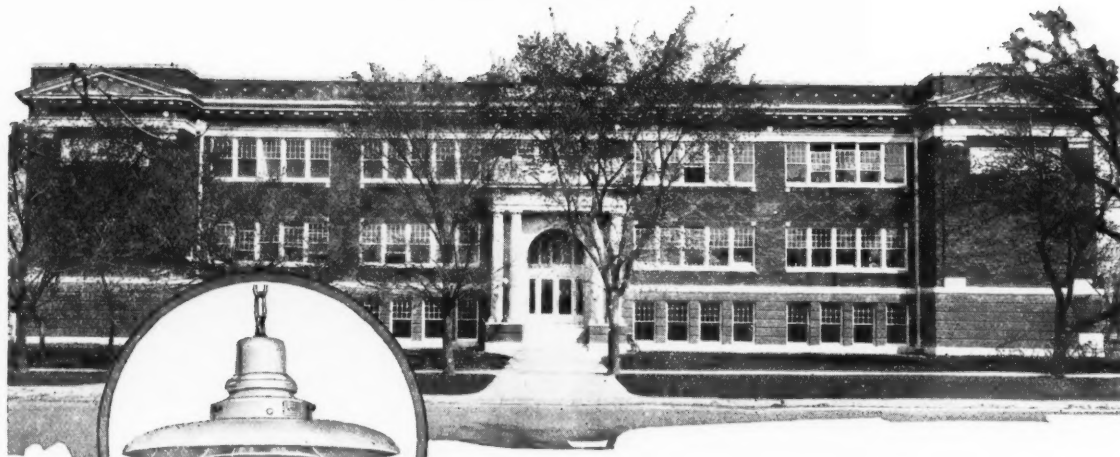


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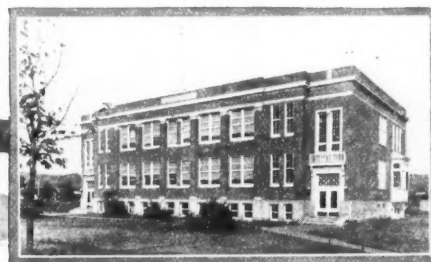
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Vol. XXII, No. IV.

MILWAUKEE, WIS., SEPTEMBER, 1922

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**THE WISER WAY.** We can point to canonized saints who were in the best sense rigorists, and to canonized saints who were, also in the best sense, humanists. That sometimes the unknowing and the immature conceive of all saints as rigorists is due partly to the perversity of first fervor and partly to the impressive fact that most of the saints' biographers managed somehow to be rigorists even if they didn't quite succeed in becoming saints. For it is much easier to be a rigorist than a saint, just as it is much easier to write the life of a saint than to live it.

There are a good many real saints in the world today—some of them will be canonized after a while—and I think most of them are not rigorists. For they are wise men and women, these modern saints, and being wise they see that they can bring souls to God less by denunciation and spiritual thunderings than by suavity and balance and winsomeness and a nice sense of values. They don't believe in the hammer for heretics; and though they may admire dear old St. Jerome beating his breast with a stone, they do not imitate him. Perhaps they read the Gospel more sedulously than they read rigorist meditations on the Gospel; and in the inspired word itself they find a glowing depiction of the warm and tender humanism of their Lord and Master.

In reviewing a recent book by Mr. Simeon Strunsky, Dr. Samuel McChord Crothers remarks: "Here is a man who can see an absurdity and not treat it as a crime." Some such point of view has been invariably adopted by the humanistic saints. Their holiness peeled the scales from their eyes and in the light of God's truth they were able to see that while all of us are manifestly absurd at times, few of us are patently criminal. And so the real saints we live with may deprecate our absurdity, but they do not confirm us in evil by regarding us as children of malediction. To them even the most foolish and wayward of us are children of the promise, not slaves of the law. And by adopting a like attitude even the least of us may become saints ourselves.

**PLAYING THE GAME.** If a visitant from another planet, unwise in the ways of this our human world, were to stroll into the Polo Grounds at New York when the world's series baseball games were in progress, he might look upon the whole proceeding as ridiculous and insane. He would find spectators, numbered by the tens of thousands and representing every plane of education and character, every social grade, every walk of life, wrought up to an extremely high pitch of



emotional tensy, flinging away their common conventionalities of intercourse and bearing, acting and speaking as though the game in progress were the most important affair in mundane existence. And he would find a group of able bodied men, wearing uniforms not necessarily aesthetic, devoting all their physical and mental energies to the details of the game. And the game, so far as our visitor can make out, consists in striving to hit a little ball with a big stick, and to run under certain conditions to the same place whence the runner had started. And when the final play of the ninth inning drives the players from the field and the spectators from the grandstand and bleachers, the stranger might possibly look with something like horror at that frenzied demonstration of primitive emotion and philosophically remark, "These human beings are either utterly childish or utterly mad!"

You know and I know that in his condemnation of the baseball enthusiasts the visitant from another planet would be utterly wrong. He would judge according to appearances, not a just judgment. For a just judgment, in baseball as in everything else, takes into account that most important element, the attitude, the outlook, the intention of the actors. He would be judging only from the outside, even, perhaps, from an alien standpoint. The smallest boy, from his perch on the fence or his post at a knothole, would be able to go directly to the heart of the matter by telling the critic that he is no sport, that he doesn't know baseball, that he is not playing the game. And if the stranger were as wise as it behooveth him to be wise, he would ponder and seek enlightenment.

Now, without lack of dignity or reverence, it may be truthfully said that we are all playing a game. The stranger from another planet might remark concerning the baseball game that it doesn't in the least matter whether one team or the other wins, whether a given player strikes out or scores a home run, whether an infield drive is fielded by the third baseman or the shortstop, because life will go on after that just the same. But the small boy might very pertinently retort, "But it matters like everything—in the game!" "Why," the same visitor might say to the religious teacher, do you wear those queer clothes, why do you observe strict silence at certain times, why do you make certain vows and live the common life? Why do you insist on teaching history at ten o'clock and mathematics at eleven, why do you try to pound knowledge into inattentive heads, to give intellectual and spiritual ideals to tadpoles in the squirming period of human development? Your life and your work really do

not matter, because things go on just the same. And the religious teacher might well reply in the spirit and even the phraseology of the little baseball expert: "But my life and my work matter tremendously—in the game!"

The uneducated man, for the most part, does not greatly esteem scholarship and teaching ability. Point out to him a teacher who is recognized as a power in the classroom, and the uneducated man will like as not assure you that if that teacher really knew what he was about he could be earning twice as much money making overalls or practising law. And the worldly man, for the most part, does not greatly esteem sanctity and religious observance. Point out to him a good religious—in the best sense of that much abused phrase—and the worldly man will probably say something like this: "What a pity—a man of promise and talents leading a selfish, wasted life!" The uneducated man and the worldly man are just as cocksure in their condemnation as the stranger at the Polo Grounds; and they are just as absurd and shortsighted, and for a similar reason. The one does not appreciate scholarship, the other does not appreciate religion; both, in this sense, are incompetent critics because they do not know the game.

Let us suppose, further, that during the crucial game of the series, one of the players, having hit safely to deep center, should calmly proceed to run to third base instead of to first, on the plea that variety is the spice of life. What would his fellow players and the spectators think of him? Yet he would be not a whit more preposterous than the religious, who offends against regularity and religious decorum. In both cases an individual, in gratifying a whim, is causing needless disturbance and jeopardizing a victory by not observing the rules.

And, again, let us suppose that a world series player—a shortstop, to be precise—does just as little fielding as he possibly can, and that in a half-hearted way, depending now on the second baseman, now on the third baseman, now on the pitcher to stop the grounders and catch the infield flies; let us suppose that he never talks baseball, never reads baseball, goes most unwillingly to batting practice. His manager will very promptly tell him things. Well, that player bears a striking resemblance to the teacher who shirks and balks on every possible occasion, the teacher who doesn't enjoy discussing educational topics, the teacher who never reads a book on pedagogy and never opens an educational magazine, the teacher who is convinced that there is nothing more for him to learn about his profession and who has to be driven to a teachers' institute or a summer school almost at the point of the bayonet. Both, again in the expressive language of the small boy, are poor sports; both are not playing the game.

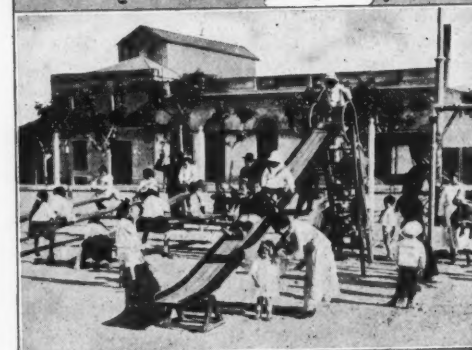
You and I are not baseball players, and on the diamond we do not find our game. But we are religious, and we are teachers; and our field of endeavor, our center of earthly happiness, is found in our community and our classroom. The uneducated man and the worldly man are, so to say, but on the outside looking in. Their ideals, their conceptions, their aspirations are and must be ever

(Continued on Page 180)

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## The Meaning of Literature

By Brother Leo, F. S. C., L. H. D.



Brother Leo, F. S. C.

Perhaps we can get most readily to the heart of our subject if we assume as valid a definition of literature which, though conceivably lacking in logical precision, has worth by reason of its suggestiveness: **Literature is a verbal portrait of life.**

**Of life.** That Alexander Pope was a great poet is a debatable point, but there is no doubt whatever that he was well nigh matchless as a coiner of epigrams and aphorisms envisaging essential truths. And one of the finest and most penetrating of his epigrams, one that has passed by reason of its appositeness into the proverbs of the English tongue, one that is recognized as a truism, even, so obvious and withal so significant is its kernel of sound sense, is this: "The proper study of mankind is man." That epigram is a foundation principle, a seed thought, a point of departure, for the musician, for the painter, for the sculptor, for the philosopher, for the historian; but especially does it shape the aims and control the methods of the litterateur. For, in the last analysis, human life is the stuff out of which great books are made. Every maker of literature and every student of literature might appropriately take as his motto that distillation of Popean wisdom; that, or else that similarly searching utterance of the Latin dramatist, Terence: "I am a man; and nothing that is human can be foreign to me."

This **vital** element in literature—the essential truth of the great book to the life of man and of men—is an unfailing and indispensable characteristic of all literary masterpieces, no matter when or where or in what tongue produced, no matter what philosophy of life looms as their background or what ideal of life animates their inspiration. It is as true of the Homeric poems, which embody a naive, a boyish, outlook on life, as it is true of the novels of George Meredith or of Mr. Joseph Conrad, which embody an outlook on life immeasurably more complicated and sophisticated; it holds good for the rude and vigorous religious plays which mark the beginnings of the English drama not less than for the highly technical and painfully polished dramatic contributions of a later day, such as Mr. Jerome K. Jerome's "The Passing of the Third Floor Back," and Mr. Charles Rann Kennedy's "The Servant in the House"; it is present in the Psalms as in Sappho, in Theocritus as in Mr. Alfred Noyes or in Mr. Walter de la Mare. Literature springs from the heart of a man who knows much about

life and who sympathizes deeply with life; and its educational, its cultural value springs from the fact that the reading of literature produces a corresponding growth of human knowledge and human sympathy in the heart of the student. For the great book exists that we may have life, and have it more abundantly.

**A portrait.** Yet, not every book that concerns itself with human life is literature, not every man who writes with a fullness of human knowledge and a store of human sympathy is a literary artist. A treatise on moral theology is undeniably a very human—conceivably, even a very humane—sort of book; yet it is not literature. This morning's newspaper veritably bristles with facts about men and women, about human conditions and human aspirations; yet it is not literature. The love letters exchanged between a rustic Darby and a suburban Joan are, to say the least, astonishingly sympathetic missives; yet they are not literature. How comes it that Hawthorne's "The Scarlet Letter" is literature, and the treatise on moral theology—with which that novel has so much in common—is not? That Shakespeare's historical plays are literature, and the morning newspaper is not? That Mrs. Browning's love letters, the "Sonnets from the Portuguese," are literature, and Joan's love letters are not? What is the difference?

It is the difference between the snapshot and the portrait. We are all familiar with the devotee of the folding kodak who peremptorily stands up against a blank wall, admonishes us to look pleasant and photographs us even while our mouths widen in unavailing protest. If we are of a philosophic turn of mind, the resulting picture ordinarily gives us abundant food for speculation. We can, on the one hand, establish by a strictly scientific line of reasoning that the print does really represent us and no other human being; and yet, on the other hand, we are absolutely certain—and in this all of our friends, except the amateur photographer, will agree—that this counterfeit presentment is not our likeness at all. Our garments do not hang upon our frame in that unseemingly fashion; our hands and our ears are manifestly not so large and prominent; we hold the mirror up to nature and assure ourselves that our poor faces are innocent of so many marring lines and shadows. And, like a good many philosophers, when confronted with all the evidence, we seek refuge in an eminently human form of dualism, and to the momentous query, "Is this your likeness?" we equivocally reply, "Extrinsically, yes; intrinsically, no!"

And now let us suppose that to salve our vanity and conserve our self-respect, we arrange for sittings with a celebrated portrait painter. We shall probably find the process lengthy, even to the point



of fatigue. The artist makes us come to his studio day after day, and he paints very little and talks very much. He makes us talk, too. He probes our mind, he sounds our soul; he familiarizes himself with our likes and our dislikes, with our political and religious beliefs, with our theories of art and life, with our sorrows and our joys, our ideals and our ambitions. And, again if we are of a philosophical turn of mind, we presently say to ourselves, "This man is painting my likeness from the inside." Eventually, the portrait is completed and exhibited to the scrutiny of a few discreet friends and true. They look at the painting, and then at us; and when we ask them, "Is this my likeness?" they, too, take refuge in the convenient dualistic formula and impressively reply: 'Intrinsically, yes; extrinsically, no!'

What is the difference between the snapshot and the portrait? It is the difference between **fact** and **truth**. And that, bereft of accidental distinctions, is likewise the difference between "The Scarlet Letter" and the treatise on moral theology, between Shakespeare and the newspaper, between the love letters of Mrs. Browning and the love letters of suburban Joan. The portrait has an aesthetic appeal, as has Hawthorne and Shakespeare and the "Sonnets from the Portuguese"; and that **aesthetic** element in the real book is an unfailing characteristic of real literature.

Somebody has said that literature immortalizes the best moments of the best minds, and that view is felicitous, for while human life is truly the substance of literature, not everything in human life, or every moment or every manifestation of human life is fit literary material. Art, after all, is largely selection, and selection of what is typical, significant. That is the essence of the art of portraiture; and it is the essence likewise of the art of writing. Art is not the mere presentation of human life in the raw, in the rough; rather is it, as Michelangelo said, the purgation of superfluities. Like the portrait painter, the literary artist depicts human life from the inside; and in so doing he concentrates on essential truth and makes his work a thing of beauty. Literature deals not with facts, but with truth; that is why Shakespeare's plays constitute a work of art, and that is why the morning newspaper does not.

A **verbal** portrait. Portraiture of life is, so to say, the genus of literature; language is its specific difference. The painter, the musician, the poet, all three aim in general at interpreting and manifesting human life in terms of beauty; that is the general aim of all art. But each uses distinct materials. The painter sings in lines and colors; the musician paints in concourse of sweet sounds; but the poet's brush is human speech and his music a symphony of words. Literature, therefore, is a verbal portrait; and when we recognize that obvious fact we recognize the **formal** element in literature.

Since the literary artist records in words the breath and finer spirit of his knowledge of human life, the quintessence of his interpretation of life, since his masterpiece is a portrait of life produced by the pigments of human speech selected in accord

(Continued on Page 181)

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# IMPRESSIONS OF THE CATHOLIC EDUCATIONAL CONVENTION.

(By a Special Representative of this Journal.)

The convention of the Catholic Educational Association, held yearly, differs from nearly all other Catholic conventions with which I am familiar, in the air of serious purpose with which it is pervaded.

From start to finish it is plain to all observers that the people who come to attend the convention are there with but one end in view—to get as much good as possible out of the discussions.

Conventions of other organizations may and do devote considerable time to the social side of things; there are sight-seeing excursions and other breaks in the work of the delegates; but this is not so at the gathering of the members of the Catholic Educational Association. There the object of the convention is never lost sight of, and day after day every meeting is attended by Catholic teachers or administrators of schools, eager to gain as much as possible from the papers read, the criticisms made and the plans proposed.

And there is not that waste of time in haphazard speech-making which is such a trial to the spirit at other conventions. At the Catholic Educational Association's meetings the papers have been prepared by experts in one or another phase of educational work; they are not too long, and, being the result of trained observation and experience, they are easy to listen to, even when their subject is technical.

There is a complete absence of self-flattery in the discussions. The speakers do not come to praise the Catholic schools as they are, although of course they recognize how very worthy of praise they may be. Their object is to suggest betterment, and in order to do this, they quite frankly admit and point out what appear to be weaknesses.

For instance, nothing could be more frank in statement than the paper read by the Rev. Father Pernin, S. J., at the opening meeting of the Catholic Educational Convention held in June in Philadelphia. The reverend speaker urged wider reading on the part of Catholic teachers, that they may have that background of culture without which it is impossible for them to be of the greatest service to their pupils. He expressed the belief that enough of such reading was not being done, for one reason or another, and declared that nothing was more vital to education than that the teachers should be familiar with the great books of the world.

In like manner, another speaker pointed out a weak spot in the Catholic system when he said that the Catholic schools were not turning out young men and women of sterling character in as great numbers as we should expect. "I don't mean to say," he said, "that we are not doing better in this matter than non-religious schools, but in my experience at least, I have noticed that while a large proportion of the boys and girls who leave our schools yearly are of solid character, yet there are all too many who are not a credit to us."

Such expressions as this indicate that the yearly convention of the Catholic Educational Association is for something better than mere self-glorification. Of the principle underlying the Catholic school there is, of course, and can be, no criticism, but

equipment, methods, technique, are not sacred, and for the betterment of these there was plenty of refreshing suggestions.

The whole convention was most stimulating, and it is to be regretted that more of our Catholic people do not attend such gatherings. It is not necessary to be a teacher to be interested in this great work which the Church is carrying on in the United States; and its extent is not realized until one sits in a hall containing hundreds of Sisters from all parts of the country, with Brothers of various orders, and priests also, who are engaged in educating Catholic young people.

## Convention's Formal Opening.

The Convention opened formally June 27, with solemn high pontifical Mass at the Cathedral of St. Peter and St. Paul, celebrated by his Eminence Cardinal Dougherty, but on the preceding evening the delegates were received at the Bellevue-Stratford by his Eminence, who welcomed them to the city. Bishop Shahan, rector of the Catholic University of Washington and President of the Catholic Educational Association, was one of the honored guests on this occasion and replied to the address of the Cardinal. His Eminence was surrounded on this occasion by a number of the monsignori in their robes.

The Pontifical Mass at the Cathedral was attended by hundreds of teaching Sisters and Brothers of various orders, as well as by a large number of the laity.

It was a most impressive gathering of the educational forces of the Catholic Church in the United States, and it was impossible not to be thrilled at the sight.

The sermon by the Rev. Dr. John E. Flood, superintendent of the Catholic Schools of the Philadelphia archdiocese, was listened to with rapt attention. Appropriately it dealt with the Church's right to teach, and opposed the theory of State monopoly of education. "Undoubtedly," said Dr. Flood, "the State has the right to demand that the child's training shall make for good citizenship; it likewise has the right to make education compulsory; but it does not have the right to dictate what kind of an education the child shall have."

The reverend speaker emphasized the need of including moral and religious training in the education of the child, saying: "He has but an imperfect idea of the scope of education who conceives it as restricted to mental training and the acquiring of secular information. Even the most enthusiastic advocates of non-sectarian schools believe that moral training is a necessary part of education. But moral training connotes principles. It can be established only on some clear-cut and positive philosophy of life founded on convictions and affording a sanction. This means religion."

Dr. Flood, referring to the attacks made on the Church in past ages, pointed out that it had been harassed by its foes from century to century, but that the attack at present is on the Church's schools and her freedom of education. He said:

"In lands where atheistic forces are in power, all mention of Christ and of God is to be excluded from text-book and class-room. And the objective openly proclaimed is the destruction of Christianity in its entirety. In other places, where the motive

is not so much hatred of Christianity as opposition to the Church, control of education is the weapon selected to kill her influence. Even in our own liberty-loving country there is a growing tendency to regard the Church as an intruder in the field of education. To bolster up a claim to an exclusive right to education, certain leaders in State education have not hesitated to put forth openly the absurd theory that the child belongs primarily to the State, and only secondarily to the parents. To deny to parents the liberty of choosing a Christian school for their children, especially when that school includes in its curriculum all that is necessary for the formation of good citizens, is beyond the competence of the State, is unjust, immoral and un-American."

#### Bishop Shahan's Opening Address.

At the conclusion of the High Mass at the Cathedral, the delegates proceeded to the hall of the Girls' Catholic High School, where the opening address was made by the President of the Association, the Right Rev. Bishop Shahan.

The Bishop made it very plain in his address that the attainment of all the knowledge possible was not frowned upon by Catholics any more than by any other class of people in the United States, but he took care to show that the attainment of knowledge was not the whole of education. Knowledge could not take the place of conscience. "If knowledge sufficed for the welfare of mankind," declared the Bishop, "the statesmen of Europe proud heirs of nineteenth century education, would not at this hour be wandering from London to Cannes and from Genoa to the Hague seeking the fruits of peace, which grow only on the soil of justice and mutual forgiveness, that is, within the range of moral wisdom and moral force."

"American Catholics," said the Bishop again, "share quite generally the view that every American boy and girl should have the best possible education, with all that this implies in the way of curriculum, time, aids, methods, etc., but we consider that education is more than a knowledge of facts and things. It implies a cultivated sense of right and wrong, of virtue and vice. It means for every one well understood principles of conduct, the secure habit of a good life based on correct teaching and consistent example."

It was at this meeting that the paper referred to above, by the Rev. Claude Pernin, S. J., of Loyola University, Chicago, was read, and discussed.

#### Number and Variety of Meetings.

So many were the meetings, general and departmental, of the convention that one would have to multiply himself by three or four to be able to attend them all. Addresses and papers of much value and interest were features of these meetings. It is impossible to give the substance of them or even to enumerate them all here.

#### Report of the Secretary-General.

The Secretary-General of the Catholic Educational Association, the Right Rev. Monsignor F. W. Howard, was easily the busiest man at the Convention. His report submitted to the delegates is full of the most vital information and suggestions on the Catholic educational life of the country. Limitations of space does not permit giving papers in full in this number of the Journal, but we call attention to the concluding sentences of that report.

"While we all recognize the fact that there are things that need correction in our educational work, and that we have room for improvement in many directions, it remains true, as has so often been stated by many of our Bishops, that the Catholic educational system is the bulwark of the Catholic faith in our country. Catholic educators therefore will do all in their power to maintain in our schools the Catholic spirit, the Catholic atmosphere, the Catholic viewpoint, of life. The schools are the secure foundation of our future, and we shall sedulously guard against all influences that would tend to undermine them or compass their destruction."

This may be taken to be the keynote of the whole convention and the summing up of all its addresses. This is the spirit in which the whole affair was carried out, as is shown furthermore by the resolutions adopted, which were as follows:

"The Church has the right to establish her own elementary, secondary, and superior schools for the teaching of any of the arts and sciences. In the education of Catholic youth religious and moral training shall have the principal place.

"The fundamental purpose of the Catholic school, college or university is to safeguard the religious life of the Catholic youth of the land. Accordingly, we urge a more thorough, careful and comprehensive teaching of the great truths with respect to the origin and destiny of man, the institution and rights of the Church, and the duties of man toward God, his neighbor and society. The teaching of religion should therefore receive most careful attention in all our educational institutions, from the most elementary grades, up to and including the university.

"Pupils should be taught to appreciate the incomparable blessings they enjoy as citizens of our Republic, and should be urged to prepare themselves to exercise in a worthy manner all the duties of American citizenship. Our schools, colleges and universities owe it to the nation to do all in their power to imbue our Catholic youth with a wholesome respect for law and all rightful authority.

"Again we affirm our traditional ideal: 'Every Catholic child in a Catholic school.' Priests and people must now more than ever be united in a vigorous policy in the support of the Catholic school in which the child, together with secular learning, will imbibe the most excellent knowledge of love of Jesus Christ."

#### National Officers Elected.

The following were elected national officers: President, Right Rev. Thomas J. Shahan, rector of the Catholic University, Washington, D. C.; Vice-Presidents, Monsignor John B. Peterson, rector of St. John's Seminary, Brighton, Mass.; Rev. Dr. James A. Burns, C.S.C., South Bend, Ind.; the Rev. Dr. Peter C. Yorke, San Francisco; the Right Rev. Monsignor Edward A. Pace, Washington; Treasurer, the Rev. Francis T. Moran, Cleveland; and Secretary, the Right Rev. Monsignor Howard.

The closing address of the Convention was made by Bishop Shahan, who expressed his appreciation of the manner in which the Association had been treated by both the Catholic and secular press.

No consideration of the Convention would be complete without mention of the excellent address given at the Bellevue-Stratford, Wednesday evening, June 29, by Judge P. W. Hally of Detroit, Mich., who spoke on the status of the Michigan parish schools. In view of the attempt made last year to cripple the Catholic school system in Detroit and Wisconsin generally, much interest was shown in Judge Hally's address, and questions were asked.



THE TEACHING OF GEOGRAPHY IN THE  
ELEMENTARY GRADES

By Sister M. Alma, Ph. D., Supervisor of the Schools in  
Charge of the Sisters of St. Dominic of Newburgh, N. Y.

In the preceding lessons we directed attention to the fauna and flora of Persia as well as to the various land and water divisions mentioned in the reading lessons: the mountains, the valley, the running brook, the beautiful river and the sandy desert. Although the child read about the snow-white clouds yet no attempt was made to study the phenomenon of clouds. But in the first reading lesson of Part IV. in the story entitled, "Footoo's Message," we have an opportunity to direct the attention of the class to the question of clouds and the related phenomena: rain, hail, snow, frost, fog, mist, dew and haze. Our task in these beginning lessons is not to load the child's mind with definitions of which he can make no use. But we may legitimately satisfy his insatiable thirst for sensations of various kinds. Since he is in the perceptive stage of the developmental process, we should provide him with the opportunity to use his eyes by observing the phenomena presented; an opportunity for his memory to function by recalling previous sensations. We may stimulate the imagination by requiring him to combine these memory images into new combinations. Finally, the reason may be developed in no small degree by making frequent appeals to the judgment in drawing conclusions from the phenomena observed. Not only the memory but every faculty of the mind may thus be developed.

"Clouds or fogs result whenever a mass of air is cooled below its dew point, which occurs when two bodies of air of different temperatures are rapidly mingled, especially if, as is usually the case, the warmer of the two is the moisture." Obviously this definition, taken from Houston's New Physical Geography, Page 225, would mean nothing to a child of seven or eight years of age. Neither would the shorter definition that a cloud is simply a mass of mist or fog floating high in the air instead of near the ground, mean anything to such a child. It is, however, of the utmost importance that the teacher has not only digested the truth contained in these definitions but that she is also in a position to bring this truth within the child's comprehension by appealing to his experiences, to his senses, to his memory, to his imagination and to his judgment. Only in this way will the new truth become incorporated into the living core of the child's conscious life. And only by becoming thus incorporated, will it ever live in his mind.

The outstanding fact here is that the air contains water much as a sponge does. It is the work of the second grade teacher to prepare the child to lay hold of this truth. We might proceed in accordance with the following suggestions. Suppose we place a dish with a known amount of water on the window sill where it will receive the sun's rays. It might be noted on the blackboard the date on which this was done. The attention of the class will be directed to the amount of water in the dish from day to day. Another dish of the same size and containing the same amount of water may be so placed that it receives neither heat nor light from the sun. Similar data will be gathered and noted on the blackboard for this experiment as for the preceding one. After the water has been entirely evaporated from the first dish, we will determine the exact number of days such evaporation required. Then the number of additional days required to evaporate the water in the other dish may be determined. Ascertain whether or not there is less or more in the saucer in the evening than in the preceding morning. By measuring the amount of water left each day, we may determine, approximately at least, that on certain days the rate of evaporation is greater than on other days. The kind of day on which it is greatest may be noted. The kind of day on which it is least may also be noted. At another time the same amount of water may be heated in a tea kettle on an alcohol lamp in the presence of the class. The time required to evaporate all the water may be noted. The class may now be required to note the difference in the time needed to evaporate all the water under the three conditions: (1). with the heat from the sun; (2). with no heat except the heat in the surrounding atmosphere; (3). with the heat furnished by the alcohol lamp. In the last case, the class will be able to see the vapor pass off into air.

Place a basin of water on the radiator and note the time required to evaporate all the water. Note, too, whether or not you could see the water pass off in the form of steam as

it did when it was heated on the lamp. After a heavy rain ask the class if they noticed any water on the sidewalk as they were coming to school. When they go home for lunch, ask them to notice whether or not the sidewalk is all dry or if there are places where it is still wet. Raise the question in their minds of where the water went. Every child remembers seeing dew on the grass. Ask if any one saw dew on the grass on the way to school in the morning. When they go home at noon, ask them to look for the dew. Where did it go? They will gradually come to look for the dew and they will learn to note when it may be seen and when it may not be seen. At another time, the experiment of heating the water over the lamp may be repeated. This time the vapor may be collected by holding a cold plate over the column of steam. If this plate is held here long enough the drops of water will be seen to run together and fall down. This water may be collected and the amount compared with that put in the kettle. The next time this experiment is carried on, several children may hold cold plates at different distances from the kettle to collect the particles of water. Note how far away from the kettle the vapor is found in the air. Repeat this experiment using hot plates instead of cold ones and note the result. At another time the vapor may be collected on a window pane in a room, the temperature of which is below the freezing point. This can be done easily during the winter months in the colder sections of the country. Long before they come to school, most children are familiar with the beautiful pictures that Jack Frost paints. In this geography lesson they are merely learning where Jack Frost got his paint. Lead the class to note also which panes have most frost and which ones have least, those higher up or those lower down. Let them determine, too, if the frost is on the window every day. They may be led at least to wonder why all this is as it is. On a warm day when the teacher knows that there is much moisture in the air, place a glass of ice cold water on the desk. Although the class is engaged in some seat task, they may be directed to notice from time to time what is taking place on the outside of the glass. Some children might be tempted to think that the water went through the glass, but they may easily be made to see that this is not what happened by measuring the water, or by calling their attention to the fact that the water reaches to the same mark on the glass now that it reached when it was first placed on the desk. Then since we have determined that the drops of water seen on the outside of the glass did not come from within the glass, any normal child of seven or eight years of age is capable of reasoning that it must have come from outside the glass. This does not presuppose an advanced stage of reasoning. For the most part, children use their senses and their reason more before they come to school than they do after they enter the first grade. And, as a result, they are often better equipped on their entrance than they are after their powers have been stultified by our unreasonable methods of pouring dead matter into their memories—matter for which they have no present use and for which they will not, in all probability, have any use in the future. It may be well to note in this connection, too, that all of this work may easily be done in a few minutes and the class may continue with any other work they may have on hand. It is for the most part a matter of observing successive phases in the same experiment. The glass of cold water may be placed at various elevations in the room; on the floor, on the table, and on the top of a cupboard. Thus it may be seen that there is moisture in the air high up as well as in the air low down. They have been accustomed to see the moisture on the grass and on the ground. Now they have an opportunity to see that this moisture may rise in the air even though it can not be seen. If it is at all possible it would be well to call their attention to steam coming from factories in the vicinity of the school. Have them notice how high up in the air the steam goes, how it seems to separate after a time. Direct attention to these masses as they drift apart. What do they look like? From the time the lesson on page 73 is read, we would do well if we would ask the pupils to look at the sky every night and in the morning tell the figures they saw. If this has been done, we have a rich apperception with which to interpret the appearance of the column of steam whether from the factory or from the kettle in the room. If the school is located near a large body of water, it will be possible for the class, at some time during the year, to watch the vapor

(Continued on Page 168)

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THE CATHOLIC SCHOOL JOURNAL,  
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## **Editorial Comment.**

"The Garbage Can" is the unique title of a paper in a recent issue of the North American Review by the well known writer, Elizabeth R. Pennell. The purpose of the article is to call attention to the slovenliness that is a marked characteristic of much of modern writing. A few words of this paper will prove timely: "Students may crowd the lecture hall; they may fill an astounding assortment of examination papers; they may come out of school or college or university laden with laurels; but they can not speak or write decent English. Their language is the language of the comics. \* \* \* As they talk so they write; their respect for the written is no deeper than for the spoken word. Anything to save time and trouble; almost everywhere space and time saving abbreviations, until it looks as if presently books and papers will be printed in shorthand. \* \* \* If the critic, the leader, fights shy of work done the day before yesterday, if he rejoices in his escape from the leading strings of Greek and Latin, if he differentiates between the English language and the American, if he boasts of emancipation from the traditions that are the heirlooms of modern literature, can we wonder at the quality of the 'best sellers' and the cheap magazines; at the demoralizing amount of second rate work, applauded in second rate reviews, devoured by a second rate public, at the demoralizing mess of stuff that fills America's literary garbage can to repletion?"

The everyday man fails to see the practical utility of the much-talked-of vocational training in the curricula of High Schools. The position taken by its advocates assumes that the average boy of 14 years, when about to enter High School, has already chosen his calling in life, when as a matter of fact, the lad has given no thought to it, or if he has, it is a vague idea of getting rich by some process or the other, which he has gleaned from the talk he has listened to or the "mush" he has read in the trashy magazines of the day. College officials will tell you that a very small percentage of boys, even at 18 years of age, have any well defined idea of what they are going to choose as their calling in life, and that a large percentage of those who enter college with a definite objective change their minds. One observer of this fact, remarks: "Any one who has made a careful study of industrial conditions in the United States realizes that opportunity rather than special training determines the field that men and women even of college training enter. In the case of those having only a high school education it must be true in a much greater degree. The ease with which men up to middle age turn from one field of employment to another in the United States has ever been a source of astonishment to Europeans accustomed to seeing a boy's career determined by his parents and his education adapted to meet the needs of that particular occupation. An Englishman recently sojourning in the United States aptly expressed the thought when he declared that one day he found his best American friend was employed as an expert accountant and the next day engaging independently in the refrigerator business."

"The American boy who in high school makes plans to be a cabinet maker is just as likely to find his first employment as a bank clerk or as a street car conductor. The end of his high school course is equally likely to find him preparing to enter college or a professional school."

In this connection, Mr. T. J. Neacy, of Milwaukee, in a communication in an eastern periodical, states a condition that a good number of observers can verify. He states that "never before in the history of this country were there so many opportunities for live, young, first-class mechanics to get a foothold on both feet in business for themselves as today; nor were there so many opportunities for young men to find so many advantageous openings. But nearly all such I have come in contact with since the war are in debt or at least live up to the limit of their earnings. Therefore they must continue to take their chance with the common herd and very likely remain at that level the rest of their days."

Here is a chance for the advocates of vocational training to try their hand.

The question of Grammar still disturbs the minds of most teachers and no wonder, when one takes a peep into the text books that are placed in their hands. We never realized the burden, until recently, we had the task of looking over some two dozen Gram-

mars of all kinds and varieties, until we felt like saying with the famous advertiser: Fifty kinds of pickles. Too many of the text books of Grammar are text books of Rhetoric and not at all fit to place in the hands of pupils. The absurdity of the names given for sign posts are laughable. Here are a few we noted in passing: Reflex Pronouns, Dative Absolutes, Participial Prepositions, Factive Verbs, and last but not least Indefinite Demonstratives. This is one very good reason why teacher as well as pupil loathes the very thought of Grammar. The fact seems to be that too many do not recognize the fundamentals of the English language and as some one has said, Grammar is made a hybrid. Most of the text books on this subject ought to find a grave in the furnace.

The London Morning Post, discussing the matter in a leading article, wittily entitled "The Grammarian's Funeral," gives an example. The readers of an English technical—a non-literary—journal have recently discussed the question whether "Let him" is correct, or whether the phrase should not be "Let he," "Let he depart!" And then the editor, taking a hand, perplexes both parties by quoting Kingsley's well-known album poem in which he wrote: "Be good, sweet maid, and let who will be clever." He asks: "What do our correspondents think of that?" If "him," why not "whom"? "Be good, sweet maid, and let whom will be clever."

A friend calls attention to the old lines: "The boy stood on the burning deck, whence all but he had fled," and remarks that in many books, called "Reciters," you can find it reads "Whence all but him had fled."

Passing a public school, recently, we noted the sign, put there by "The Society of Safety First," "Drive Slow." A fair sample of prevalent English. However, in many places, correction of this error has been urged. Detroit, the home of the automobile, has taken a step toward correct English for the eyes of the car user. Sign painters, traveling in squads, are lettering grammar into the "Go Slow" signs by changing the last word to "Slowly," the correct form. The move is the result of the efforts of Thomas E. Johnson, of Lansing, the state superintendent of public instruction, who took his case for correct speech and writing to the Detroit city council and convinced the members this abuse of the English language not only had a bad effect upon the school children but upon the motorists who read it, as well. The campaign has had the effect of improving the brand of speech used by the average business man, it is said.

There is an agitation in some high-brow circles for a new language, or as it is styled, "an invented language," to be written and spoken everywhere. An English association claims that Latin is too difficult to serve the purpose of a world language and the adoption of any modern language would arouse racial jealousy. An answer given to this remarks:

"If the object be merely to provide a means of ordinary intercourse between the people whose languages have been

(Continued on Page 182)



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[illegible]



## JAMES WHITCOMB RILEY.

## "The Hoosier Poet."

(Oct. 7, 1853)

By Mary Eleanor Mustain.

(Perhaps Longfellow, Field and Riley are the most popular of all our American poets; they essentially belong to the children of our nation, because they better understood child-nature, than any of our literary men, especially our poets. What Dickens means to the English child, these poets mean to our own children; therefore it is meet that they should be remembered, with appropriate exercises, once each year in our schools.)

## Song Group.

Selected.

James Whitcomb Riley—Class exercises for 18 children

J— Jest rain and snow! and rain again!  
And dribble! drip! and blow!  
Then snow! and thaw! and slush! and then—  
Some more rain and snow!  
This morning I was 'most afeard  
To wake up—when, I jing!  
I seen the sun shine out and heerd  
The first bluebird of Spring!—  
Mother she'd raised the winder some;—  
And in acrost the orchard come,  
Soft as a' angel's wing,  
A breezy, treesy, beesy hum,  
Too sweet for anything!

—The First Bluebird.

A— A word of Godspeed and good cheer  
To all on earth, or far and near,  
Or friend or foe, or thine or mine—  
In etho of the voice divine,  
Heard when the star bloomed forth and lit  
The world's face, with God's smile on it.

—Christmas Greeting.

M—Miss Minnie she's my Ma's friend, an'  
She's purtiest girl in all the lan'!—  
An' sweetest smile an' voice an' face—  
An' her eyes ist looks like p'serves taste!

—Some Remarks of Bub's.

E—Enchantments tangible: The under-brink  
Of dawns that launched the sight  
Of seas of gold: The dewdrop on the pink,  
With all the green earth in it and blue height  
Of heavens infinite.

—The Child-World.

S— Sometimes, when I bin bad,  
An' Pa "currecks" me nen  
An' Uncle Sidney he comes here,  
I'm allus good again;  
'Cause Uncle Sidney says,  
An' takes me up an' smiles,—  
The goodest mens they is ain't good  
As baddest little child!

—Uncle Sidney.

W—When Little Claude was naughty wunst  
At dinner-time, an' said  
He won't say "Thank You" to his Ma,  
She maked him go to bed  
An' stay two hours an' not git up,—

So when the clock struck two,  
Nen Claud says,—"Thank you, Mr. Clock,  
I'm much obleeged to you!"

—Naughty Claude.

H— Home in his stall, "Old Sorrel" munched his hay  
And oats and corn, and switched the flies away,  
In a repose of patience good to see,  
And earnest of the gentlest pedigree.  
With half-pathetic eye sometimes he gazed  
Upon the gambols of the colt that grazed  
Around the edges of the lot outside,  
And kicked at nothing suddenly, and tried  
To act grown-up and graceful and high-bred,  
But dropped, k'whop! and scraped the buggy-shed.

—The Child-World.

I— I'm been a-visitun 'bout a week  
To my little Cousin's at Nameless Creek;  
An' I'm got the hives an' a new straw hat,  
An' I'm come back home where my beau lives at.

—Home Again.

T— The delights of our childhood is soon passed away,  
And our gloryus youth it departs,—  
And yit, dead and burried, they's blossoms of May  
Or theyr medderland graves in our hearts.  
So, friends of my barefooted days on the farm,  
Whether truant in city er not,  
God prosper you same as He's prosperin' me,  
Whilst your past hain't despised er forgot.

—An Old Man's Memory.

C— Cooing doves, or pensive pair  
Of picnickers, straying there—  
By green fields and running brooks,  
Sylvan shades and mossy nooks!

—Green Fields and Running Brooks.

O— One leads us through the watches of the night—  
By the ceaseless intercession of our loved ones lost  
to sight  
He is with us through all trials, in His mercy and  
His might;—  
With our mothers there about Him, all our sor-  
rows disappears,  
Till the silence of our sobbing is the prayer the  
Master hears,  
And His hand is laid upon us with the tenderness  
of tears  
In the waning of the watches of the night.

—The Watches of the Night.

M—My dear old friends—it jest beats all,  
The way you write a letter  
So's ever' last line beats the first,  
And ever' next-un's better!—  
W'y, ever' fool-thing you put down  
You make so interestin',  
A feller, readin' of 'em all,  
Can't tell which is the best-un.

—Writin' Back to the Home-Folks.

B— Better not fool with a bumblebee!—  
Ef you don't think they can sting—you'll see!  
They're lazy to look at, an' kind o' go  
Buzzin' an' hummin' aroun' so slow,  
An' act so slouchy an' all fagged out,  
Danglin' their legs as they drone about

The hollyhocks 'at they can't climb in  
't'houst ist tumblin' out agin'.

—The Bumblebee.

R— Right here at home, boys, is the place, I guess,  
Fer me an' you and plain old happiness;  
We hear the World's lots grander-likely so,—  
We'll take the World's word fer it and not go.—  
We know it's ways ain't our ways—so we'll stay  
Right here at home, boys, where we know the way.

—Right Here At Home.

I— It's lonesome—sorto' lonesome,—it's a Sunday-  
day to me,  
It 'pears-like—more'n any day I nearly ever see!—  
Yit, with the Stars and Stripes above, a-flutterin'  
in the air,  
On ev'ry Soldier's grave I'd love to lay a lily there.

—Decoration Day on the Place.

L— Let us be thankful—thankful for the prayers  
Whose gracious answers were long, long delayed,  
That they might fall upon us unawares,  
And bless us, as in greater need we prayed.

—Thanksgiving.

E— Ef I only had my ruthers,—  
I'd ruther work when I wanted to  
Than be bossed round by others.

—My Ruthers.

Y— Yes,—the bee sings—I confess it—  
Sweet as honey—Heaven bless it!—  
Yit he'd be a sweeter singer  
Ef he didn't have no stinger.

—The Bee.

Recitation Group:—

The Raggedy Man  
Our Hired Girl.

(See Complete Poems of James Whitcomb Riley,  
Biographical Edition, Book 4.)

Reading—Mamie's Story of Red Riding Hood.  
(See above Book 4.)

Sketch—\*James Whitcomb Riley. By a Class.

First Child:—

This American poet who wrote of childhood with  
such tender pathos and humor was like Robert Louis  
Stevenson in having the vivid memory of his own  
earliest years that enabled him to interpret the impres-  
sions, feelings, and whimsical fancies of children.  
When he was more than forty years old he collected  
in a book called "A Child World" those of his poems  
which described the simple pleasures of his boyhood  
life in Greenfield, Indiana, where he was born.

Second Child:—

In that region of cornfields, meadows, woodlands,  
and orchards, there are many people who remember  
the sturdy, flaxen-haired little boy with wide-open  
blue eyes who had been known affectionately as  
"Buddy" Riley. An active, daring, exploring little  
fellow, first to venture into the "old swimmin'-hole"  
which he celebrated in verse; he was a leader in child-  
ish sports. And because of his odd notions, gift of  
mimicry, and friendliness with babies, grandmother's  
hired men, and dogs, he was a welcome guest in every  
household. But nobody, not even "Buddy" himself,  
dreamed that he was taking notes, when he listened to  
the pithy talk of older people in the racy "Hoosier"

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*Third Child:—*

When Riley's village school-days were done it was intended that he should study law in his father's office, but the adventurous youth ran away with a traveling patent medicine and concert troupe. He soon abandoned that shabby business to support himself by honest sign-painting; but by having to write "catchy" songs and to act in farcical little plays to hold the street crowds for the medicine peddler, he discovered his literary and histrionic talents. At twenty a poem contributed to a local paper brought him into newspaper work. Writing under the name of "Benjamin F. Johnson, of Boone" he won a delighted and growing audience for his dialect verse.

*Fourth Child:—*

The best of his verse was admirable. As unerringly and lovingly as Burns in the Scottish lowlands, the "Hoosier Post" has caught the idiom of his own people and given to it a universality of experience and feeling. Riley was not limited to dialect, for he wrote in exacting forms of English verse with imagination, melody, and finished art; but he ranks with Bret Harte and a few other gifted Americans who created a distinctly native literature. He gave expression to an interesting and typical local condition of society that has now passed away. Dramatic abilities that would have won success on the stage he used in public readings from his own works, making them more widely known and admired.

*Fifth Child:—*

Up to old age he kept the flaxen hair, wondering blue eyes, and ingenuous look of boyhood; and when he read of "Little Orphant Annie" or "The Raggedy Man," the "Buddy" Riley he used to be came back to his face and voice and won all hearts. A people's poet, of genuine gifts and appealing personality, Riley became the literary idol of Indiana. In his later years the school children of the state capital celebrated his birthday by marching in procession and leaving flowers at his home.

Song Group—Selected.

*Recitation Group:—*

Little Orphant Annie.

The Old Swimmin' Hole.

Out to Old Aunt Mary's.

Story—The Bear Story—What Alex "Ist Maked Up His-Own-se'f."

Stories of how some of Riley's Poems came to be written:

*The Raggedy Man:—*This poem was printed in the Century Magazine, December, 1890. A special edition, printed in 1907, contains the following dedication:

To Leslie and Elizabeth  
And Jim and Jinks and Dallas  
And Dory Ann and Bud and Seth,  
And little Rachel Alice;  
Marcellus, Ruth and Silence—Yea,  
And all their little brothers  
And sisters in the world today—  
And all the blessed others.

Among the children here referred to are the little nieces, Lesley Payne and Elizabeth Whitcomb Eitel; Frank (Jim) Nye, Edith Thomas (Dory Ann) Medary, and Rachel Alice Miller,—all now young men and women.

"The Raggedy Man was not a tramp, nor was he so ragged as people usually seem to think," said Mr.

Riley. "He was just a farmer-boy from some neighboring family, clad in working-clothes which were patched and worn, as you well may guess, when you know that eight dollars a month and 'keep' was all that such a man received for his labor. He was a kindly-faced chap, often with a battered hat and always with an honest smile, who loved children genuinely, and who was loved by them as heartily."

*Recitation—Little David.*

The mother of the little boy that sleeps  
Has blest assurance, even as she weeps:  
She knows her little boy has now no pain—  
No further ache, in body, heart or brain;  
All sorrow is lulled for him—all distress  
Passed into utter peace and restfulness.—  
All health that heretofore has been denied—  
All happiness, all hope, and all beside  
Of childish longing, now he clasps and keeps  
In voiceless joy—the little boy that sleeps.

*Story of the Writing of the Poem—"Little David":—*

This poem was written following the death of little David Cobb, June 2, 1893. There was a little boy who lived next door to Mr. Riley, his name was David. And David had a spine that was crooked and crippled with rheumatism; and he was eleven years old. But his great ambition was to be a soldier. All the little boys around Lockerbie street, he used to gather daily in his front yard for training and he was the captain of his regiment. Always as Mr. Riley went by he would ask: "Well now, David, how is the regiment today?" Once at first, he had come along and found the boys in some altercation and had inquired, "What's it all about?" And David had answered, "Why, sir, you see they all want to be officers, and don't leave me any privates."

But the drilling went on. And one day David said wistfully as he walked by the poet's side, "Mr. Riley, did you ever know a crooked soldier?" "Oh, yes," promptly replied Mr. Riley, "and he was a very fine soldier, a very fine soldier indeed! David, do you see that robin over there? I declare spring is here, and I never knew it. Did you?" Afterward, when David was gone, it was to his mother that Mr. Riley wrote the beautiful poem about "The Little Boy That Sleeps."

And little David used to draw pictures most anywhere, pictures of soldiers and flags and stacks of arms. And there was one under the south parlor window. It was one day after David went to sleep that workmen came briskly into Lockerbie street with ladders and pails of paint. And Mr. Riley called as he passed by, "Oh, Mrs. Cobb, you going to have the house painted?"

And she said, "Yes, Mr. Riley, it's looking pretty bad this spring, and we just thought we must." Then the poet caught his breath hard and said, "Oh, but I wouldn't like to paint those out." And he was looking at David's pictures.

*Mr. Riley and Rudyard Kipling:—*

In 1891 Mr. George C. Hitt called on Mr. Kipling in England in Mr. Riley's behalf and presented to him a copy of Mr. Riley's "Poems of Childhood." Mr. Kipling's reply, through his kindly courtesy—was as follows:—

\*(This most excellent biography is taken from Compton's Pictured Encyclopedia, published by F. E. Compton & Co., Chicago, Ill.)

TO J. W. R.

Your trail runs to the westward,  
And mine to my own place;



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There is water between our lodges,  
And I have not seen your face.

But since I have read your verses  
'Tis easy to guess the rest,—  
Because in the hearts of the children  
There is neither East or West.

Born to a thousand fortunes  
Of good or evil hap,  
Once they were kings together,  
Throned in a mother's lap.

Surely they know that secret—  
Yellow and black and white—  
When they meet as kings together  
In innocent dreams at night.

By a moon that all can play with—  
Grubby and grimed and unshod—  
Very happy together,  
And very near to God.

Your trail runs to the westward,  
And mine to my own place;  
There is water between our lodges,  
And you cannot see my face.

And this is well—for crying  
Should neither be written nor seen,  
But if I call you Smoke-in-the-Eyes,  
I know you will know what I mean.

## ENVIRONMENT AND EDUCATION.

By Rev. Bernard X. O'Reilly.

Education has been defined by a great University president as adaption to environment. It might be more properly said that education is the process of conquering environment. Environment is elastic. It varies not only with each individual but from day to day, year to year and generation to generation. The conquest of environment in all cases and at all times cannot be accomplished by a fixed formula. It is not a problem that can be solved by a set rule. If we are wholly ruled by environment we are neither mentally nor spiritually free. A system of education that does not take into account existing environment contains structural faults certain to cause a breakdown somewhere.

The child of this generation has an environment of far different spatial limit than the child of a generation ago. The environments of the country child of the last generation were controlled largely by the parents, the teacher and a few neighbors. In the villages and cities neighbors had a larger part. The telephone, the movie picture, the automobile, the illustrated papers and cheap magazines have extended the spatial environment so that few children are now so remote as not to have the whole world brought to their sight and hearing. The horizon of information is extended but it is undoubtedly confusing if not weakening. It is unquestionable that this extension of environment has many baneful influences. The extended environment of even the youngest child of this age introduces him to a world flooded with false and pernicious maxims which are held forth as succinct and compact wisdom, sufficient to satisfy every craving of the

human heart. Material ideas are placed before his mind as the governing force of the world. The only reason for existence presented to him is to do his own will to pursue amusements to accumulate wealth to strive for honor and power. The realization of these natural ideas spells success. The destructive influences of such environment are fully realized by the promoters of social reform who are eagerly seeking for means to safeguard our youth from the demoralizing influences that surround him and are interfering with the moulding of character along lines of uprightness and truth.

The foremost educators of our land are making Herculean efforts to stem the tide of pure secularism. They deplore the decay of juvenile morality. While many of the remedies suggested are wise and commendable, their success at the best can be but partial. No improvement is possible with the principles of purely secular education when the spirit they presuppose is left unchanged. A system of education that cannot teach the child to rise superior to the environment of the world locks the one door to the sanctuary to the child and throws away the key. This sanctuary, this secret spot, is the heart of the child. A maimed, imperfect system of education which neglects the soul neglects religious and moral training, throws away the key to the heart of the child. Such a system of education destroys the noblest traits in human society, the sense of vision and the power of sacrifice. The sense of vision is that spiritual power which religion gives to discern the destiny of the soul, its accountability to God, its final summons before the bar of Justice and its reward or condemnation. Destroy this vision and you make the aim of life the pursuit of pleasure regardless of law or custom. Destroy this vision and you raise a race of men who cannot face with high courage the reverses that, when they come and come they will, draw so heavily on the national reserve of character and the moral stamina of a people. Such a system of purely secular education is worse than no education at all. It leaves the heart starving, the will without any fixed code of action and a soul already seared with sin.

Professing to deal only with the intellect, it leaves the intellect itself palsied for it denies the possibility of attaining the ultimate truth and reason for existence. While professing to fit the student for service to the state as a citizen it lamentably fails in that duty. Concerning the value of a purely secular education as a service to the state a Princeton professor in a lecture "The School and Its Problems" said: "Secular education is a cramped maimed and palsied education. It can never render the state the service of impressing the young with reverence for the public order and established authority which are the first lessons in good citizenship. It is isolating all the sciences from that fundamental science which gives them unity and perennial interest—the knowledge of God. It is robbing history of its significance as the divine educator of the race. It is depriving ethical teaching of the only basis which can make its precepts powerful for the control of conduct. It is depriving national order of the supreme sanction which invests it with dignity of divine authority, and this process is going on in every part of our country."

If this be so, if the cramped, maimed and palsied system of education which is being fostered and supported by the state contains in it those seeds of disorder

and immorality, is it not a grave national menace? The late James Bryce, one time ambassador of the United States and author of the "American Commonwealth" is credited with deep and appreciative knowledge of the workings and principles of the American system of government. Speaking of the safety and well-being of our country he strikingly said:

"Some times standing in the midst of a great American city and watching the throngs of eager figures streaming hither and thither, making the strong contrast of poverty and wealth, and increasing mass of wretchedness and an increasing display of luxury, knowing that before long hundreds of millions of men will be living between ocean and ocean under the one government—a government which their own hands made and which they will feel to be the work of their own hands—one is startled by the thought of what might befall this huge yet delicate fabric of law and commerce and social institutions were the foundations it has rested on to crumble away. Suppose all these men ceased to believe that there was any power above them, anything in Heaven or earth but what their senses tell them of; suppose their conscientiousness of individual force and responsibility were weakened by the feeling that their swift fleeting life was rounded out by a perpetual sleep, would the moral code stand unshaken and with it reverence of the law, the sense of duty towards the community and even towards the generation to come? History, if she cannot give a complete answer to this question, tells us that hitherto civil society rested on religion and that free government has prospered best among religious people."

We fear that many of the suppositions of Mr. Bryce have been realized and they startle us with the fear that the foundations, and huge and delicate structure of American institutions are in danger of crumbling. Yet with this fear acknowledged by educators and promoters of social reform, they still blindly cling to an educational system that admittedly is not in harmony with the spirit of those men who laid the foundations of our Republic and cherish religion as the strong bulwark of our free institution. The ideals that made this nation are not founded in our public educational system. The simple environments of the youth of the early days of our country made largely for morality, righteousness, truth and responsibility to God. The extended environments of present day youth leave responsibility to God out of account, deadening the sense of duty, making morality a matter of convention and truth unattainable. The education that the state offers its youth expressly forbids the inculcation of the only antidote of these poisonous environments. By its own confession and profession it fails to accomplish the only purpose that it has in view, the teaching of a safe and good citizenship.

#### SUN-LIT DAYS.

A Calendar Compiled by Eleanor Kramer.

First Week:—

At the set of sun when our work is done  
With all its tangled web,  
When the clouds drift low and the streams run slow,  
Life is near its ebb.  
When we near the goal  
When the golden bowl  
Shall be broken at its fount,  
With what sweet thought will the hour be fraught,  
What precious most shall we prize?

(Continued on Page 168)

## REJUVENATING THE CLASSICS.

By Irene H. Farrell.



Irene H. Farrell.

The teaching of the classics in the secondary schools of the country gives promise of being materially improved, within the next few years, in accordance with the best theories and practice of the new education. This improvement is to come through the **survey** of classical teaching in the secondary schools of the United States, which is being conducted by the American Classic League with the support of the General Education Board, of our Universities and Colleges. Put briefly, the purpose of the investigation is to determine, by strictly scientific means, whether or not the classics are being taught in the secondary schools of the country as well as they can be taught; and if not, to discover every possible way in which that teaching can be improved.

The huge task of the organization and administration of the survey has been placed largely in the hands of two men, W. L. Carr, of Oberlin College and Mason D. Gray of the Rochester (N. Y.) High School, both of them experienced teachers, thoroughly conversant with the best theories, ideas, and methods of modern pedagogy, and both of them "live wires" and "good salesmen" as well. These men are giving all their time to the work, and are being assisted in it by eight regional committees and by an advisory committee of fourteen. However, even under such strong leadership as it has, the Classical investigation could never be a reality if it were not for the fact that hundreds of teachers, of Latin, Greek, education, psychology, and English, hundreds of Superintendents and principals, scores of graduate students in the Universities, and thousands of pupils in the secondary schools, are giving time and interest to it. With the large degree of co-operation that has already been extended, the outcome of the Survey can hardly fail to be successful.

The method of the investigation may be summarized as follows: first, to collect all the objectives aimed at by teachers of the classics today; to determine, by means of scientific tests carefully prepared by, or with the co-operation of, specialists in psychology and education, and by means of controlled experiments in secondary schools, under the supervision of experts, the extent to which those objective are attained or are capable of being attained; and to observe the methods used to attain them; second, to determine just what objectives are most important and by what means those objectives may be attained. At present, twenty-six objectives are being measured, objectives involving the student's ability (1) to use Latin as a language; (2) to make his knowledge of Latin function for his English; (3) to derive cultural values, and (4) to derive disciplinary values, from his training in the classics.

As one may readily see even from such a brief summary as this, the labor undertaken by the two investigators is Herculean. For the completion of all the testing, re-testing, studying, evaluating, and recording, the short space of two years has been allotted. At the end of that time, although the most significant of the phases of the investigation will have been completed, there must necessarily remain many unsolved minor problems. The solution of these is to be carried forward by the persons co-operating now; and it is hoped that all of the problems will be cleared up within a very short time of the conclusion of the survey proper.

To be specific in showing just what part the Universities are taking in the investigation, we cite the example of the University of Iowa. Professor B. L. Ullman, head of the department of Latin and Greek, is chairman of the Committee of the Northwest, one of the eight regional committees assisting in the administration work. In addition, he is completing a study in determining the Latin words of most importance, so far as derivatives are concerned, for the English of modern periodicals and books, a study which has extended over several years, and the results of which will be placed at the disposal of the investigators. Professor T. J. Kirby, of the department of education, has co-operated with Professor Ullman in the construction of a comprehensive test in Latin, the aim of which is to measure the power of Latin pupils in grades seven to twelve to read a Latin paragraph and gather the thought without formal translation. This test, which is similar in form and purpose to the English "silent-reading" tests so widely used by educators today, is being given throughout the country, but all the work of checking, tabulating, and filing is being carried on at the University of Iowa.

Still another project upon which Professor Ullman and Professor Kirby have entered is a controlled experiment, with special classes,—one of five or six planned by the two investigators to discover the best methods of attaining the various objectives. The aim of this particular experiment will be to determine how the Latin class may be so taught as best to furnish the student help in understanding and applying to his own speech the rules of English grammar. Professor Kirby is planning also an experiment to discover the effect on students of French and other modern languages, of the previous study of Latin.

Professor Ernest Horn, also of the department of education, has made available for the survey his extensive statistics and materials on English vocabulary and spelling. These latter are being used for a research study into the value of Latin for the correction of errors in English spelling made by pupils of high school age. Another research study, closely related to the Ullman-Kirby grammar investigation, and involving an examination of grammatical errors made by pupils of high school age, with a view of determining which of them the Latin Course might eliminate, is about to be entered upon under Professor Ullman's supervision.

The co-operation of a third department of the University, the Extension Division, was necessary. With the department of Latin and Greek education, and the Extension Division organized for the



work, the University turns to its biggest part in the whole investigation, the intensive survey.

Early in the progress of the investigation it was realized that, in order to check results and to eliminate the possibility of having only strong schools take part, it would be advisable for the tests involved to be given first in schools all over the country as were willing to help, each school taking perhaps three or four tests; and then for all of the tests to be given in every school, good or poor, big or little, of some one state. That idea was carried out, and Iowa has been chosen as the state in which it is to be done. Through Mr. O. E. Klingman, director of the Extension Division, the first series of the state-wide tests have been given and the results are being made available for the use of the other participants in the National Survey.

Teachers of Latin particularly are receiving this announcement with interest, feeling that their work is included in the trend for investigation of modern education. Not only will the Classics themselves be benefited, but other subjects as well, especially English, and its correlated subjects, both in the high schools and in the grades. Mathematics, and some other subjects, have preceded Latin in this matter of "stock-taking" and reorganization. It must be a matter of time until most of the other subjects of the secondary school curriculum shall follow.

#### THE TEACHING OF GEOGRAPHY IN THE ELEMENTARY GRADES.

(Continued from Page 159)

rising from the surface. If the previous work has been well done, any normal child will be able to interpret this phenomenon in the light of previous experiences.

With these few suggestions any teacher may easily build up a series of living lessons that will develop the whole mind, not merely the memory, and that will enable the child to establish the following clearly defined conclusions: (1) That water passes into the air. (2) That this water can be seen in the air sometimes and sometimes it can not be seen. (3) That if the air containing water touches any cold object, drops of water will be seen on that object. (4) If enough of this water collects, then the drops will run together and finally fall from the object. (5) If it is cold enough, these drops of water freeze. (6) If it is not cold then the drops of water remaining on the object finally disappear. (7) It has been demonstrated that this water has passed back into the air.

Here we have made observations and drawn our conclusions regarding all the matter contained in the hitherto incomprehensible phenomena of clouds, mist, fog, haze, dew, rain, hail, frost and snow. We have been careful, too, not to burden the mind with unnecessary terms.

From time to time this material may be put into written compositions.

During the first year in school the child has learned much regarding the robin. He has learned what constitutes the food of the robin, how and where the nest is built, that the robin goes away at one time during the year, that he returns at another time. The child has seen how the baby robins are cared for; in a word, he gained much knowledge regarding this particular bird. This knowledge may now be put to active use in gaining other knowledge. After reading "Foo-foo's Message," he may compare the robin with the sparrow and with Bob White, as to color, size, number of toes, shape of bill, kind of nest, location of the nest, and food of each. Any little legends regarding these birds would form suitable material for a story. If the birds are not residents of the section, then pictures will serve as a valuable aid. Pictures of the birds may be drawn during the drawing period. At another time they may be either cut or torn from paper and pasted in the notebook or molded in clay. Here, too, we have abundant material for a written language lesson.

In like manner the squirrel and the gopher might be compared as to the following points: the coat, its color and its texture; the claws, the teeth, the food, and the home.

If time permits, the birds and the animals studied might well be compared.

In the first lesson the palm tree and the lillies were spoken of while in this lesson reference is made to the lilac and to the rose. Attention may be directed here to the fact that different places often have different plants. On the sand table, the hill where the gophers have their home may be fashioned, while far away to the north we may place the mountain. Then the grove where Bob White will hide may be located. Here we have an opportunity of comparing the hill with the mountain. Any one or all of these physical features may be cut from paper and mounted. They may serve also as material for a drawing lesson.

(To be continued.)

#### SUN-LIT DAYS.

(Continued from Page 166)

Not the flame of the sword,  
Nor the wealth we have stored  
In perishable things of the earth,  
Nor the way we have trod  
With the intellect broad  
Tho' that is a precious worth;  
Not the gain we've achieved  
Thru the hearts we have grieved  
And left unhelped by the way,  
Nor the laurel of fame  
When for proud acclaim  
We toiled in the heart of the fray.

Ah, no! 'Tis not these will give heart's ease  
When the sun sinks low in the West;  
But the passing sweet thought  
Of the good we have wrought,  
Of the saddened lives we have blest,  
And the love we have won—  
The love beckoning on to His islands, far and dim,  
Love, out of the light,  
Shining into the night,  
The night that leadeth to Him.

—Selected.

#### Second Week:—

Who strives for the brotherhood of man  
Carries sunshine in his eyes;  
To glad their world, and times again  
His own joy multiplies.  
And we who the larger life would live  
Must learn, if we mean to win,  
It is when we open our hands to give,  
Our blessing drop therein.

—Nixon Waterman.

#### Third Week:—

I wish I could get you at least to agree  
To take life as it is, and consider with me,  
If it be not all smiles that it is not all sneers,  
It admits honest laughter, and needs honest tears.  
Do you think none have known but yourself, all the  
pain

Of hopes that retreat and regrets that remain?

—Owen Meredith. (Lord Lytton).

#### Fourth Week:—

There will come a glory in your eyes,  
There will come a peace within your heart;  
Sitting 'neath the quiet evening skies,  
Time will dry the tear and dull the smart.  
You will know that you have played your part;  
Yours shall be the love that never dies;  
You, with Heaven's peace within your heart,  
You, with God's own glory in your eyes.

—Robert W. Service.

## For The Story Hour

### THE ADORABLE SISTER ALICIA.

By Gilbert Guest.

She was adorable—at least the girls thought so, and they ought to know.

A little undersize, but straight, Oh! so straight! Quick, graceful in her movements, but those same movements regulated by a quiet, religious dignity that charmed though it impressed; a head crowned with the Black Cap of the Sister of Charity, a cap which did not conceal in the back a golden fringe of fluffy curls; a face which revealed much of the spiritual interior, and eyes that expressed everything, from a dancing humor, stern indignation, to a holy calm. Was she popular? A universal favorite. Hardly. She was too spiritual to sway the crowd—but she did dominate every class she taught, and she had taught many. Old? No, though a goodly number of years in religion, she could not be called old. She had passed forty years, was "fair" but not "fat," and looked twenty-five.

All those who came close to her, those who appreciated her honesty, those who took her somewhat sharp admonitions in good part, those who saw dimly the spiritual teacher, those who realized, with the religious insight that sometimes comes to the young, the zealous Apostle for God's honor, those it was, who thought her adorable, and those, it was who loved her. But the vain, the thoughtless, and the selfish "played shy" of Sister Alicia; they feared the quick discerning glance, the dominant command—and some of this class went so far even, as to call her—"horrid."

Sister Alicia lived before the movies and the "undress." It may be questioned if the high school girl of five years ago would have been dominated by Sister Alicia; her healthy scorn of humbug, her depreciation of all things false, would have caused a cyclonic panic among such, and I very much doubt if that same panic would affect the calm exterior of this adorable teacher. What good would she accomplish with such a class? This much: she would oblige them to hear the truth, with a possible hope that the meaning of the truth expounded, might at some future day—be understood.

A time came in the school career of the "Adorable Sister Alicia," when the Superiors consulted each other with doubtful shakes of the head.

"Mother, I cannot understand the reason, Sister Alicia always governed her class—but these subs are unspeakable," impatiently explained the directress.

"Sister, define your epithet 'unspeakable,'" calmly commanded the Sister-Servant.

"Well, Mother," laughed the teacher of the graduates, coming to the rescue of the harassed directress, "unspeakable" in this instance means passing examinations with honor, and breaking all the rules possible to break."

"Yes," broke in the Directress, "You cannot meet, outside of class, one of Sister Alicia's subs but that one is in some scrape or other."

"A mean scrape," gently suggested the Superior.

"Oh no, Mother," nothing mean nor deceitful, "I must say that for Sister Alicia, every member of her class is honest."

"Humph," mused the Superior, "Honest, and breaks all the rules."

"Oh, you know what I mean, Mother. Sister has carried that class since the ninth grade and she ought surely to govern it."



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"Send for Sister Alicia," quietly commanded the Superior. An interval of silence—and Sister Alicia faced the Superior. For the first time in her life, as a successful teacher, the public rebuke came. Her cheeks burned hotter; her eyes brighter, but she smiled into the eyes of the woman who represented God for her and told her Superior the class would improve.

The next morning a very quiet teacher faced a room full of girls. Varied types, different nationalities, different religions some—but all alike in bubbling, sizzling, enthusiastic admiration for their adorable teacher.

"Girls, before beginning the usual morning work, I should like to get your definition of 'honesty.'" A pause, not of stupidity—no such element existed in this class, as each individual had been taught to think—and too, they were accustomed to Sister Alicia's "Surprise parties," as she called them. A simultaneous lifting of hands.

"Well, Mary, your definition."

"Open; frank, chaste, faithful," rattled off Mary.

"You consulted the dictionary, and that is the definition of the adjective 'honest,'" said Sister Alicia. "I want an original definition of honesty, Jane?"

"Honor is the outward token of the esteem which we have of another's excellence, and may, therefore, be defined as the attestation of another's excellence."

"Thank you, Jane, you have given me the ethical definition of 'honor'—I asked for 'honesty.'" "Estelle?" Not one of the class could have told by the tone of the interrogation that Estelle, in whom she saw the spiritual vocation, was the best beloved of Sister Alicia. "What are you going to tell us?" The girl questioned was beyond a doubt a thinker. Slowly she formulated her definition.

"Sister, I think honesty is the antithesis of deceit; it is that quality which makes its possessor live in an atmosphere of truth, true speaking, true acting, true living—she hesitated, the teacher smiled kindly and said,

"We will let it go at that. Definitions at the best, are hard nuts to crack; and as the main thing in nuts is the kernel; if we can obtain that without hard labor, so much the better. How many think with Estelle?" Hands up.

"Very good. Girls—are you honest?"

Accustomed as they were to answer difficult questions and to receive an occasional hard knock from their beloved teacher, the class gasped. All, with one exception, were deeply interested. Fixing her eyes luminous with command on the inattentive one, Sister Alicia said:

"Polly, bring it here." A suppressed titter which exploded in a hearty laugh, followed the rising of Polly. Slowly down the aisle went she and the wriggling pup.

Now, if the Adorable Sister Alicia had one weakness, it was for animals; so when Polly penitently and carefully placed a beautiful soft-eyed, lovable Shepherd puppy right on the desk before Sister, what could a poor teacher, constituted as was Sister Alicia, do, but burst into a merry laugh. According to the girls' verdict, Sister's laugh was delicious. If anyone questions a delicious laugh, let him examine the vocabulary of the enthusiastic high school girl. The adorable teacher had beautiful teeth and two very youthful dimples, and her class was always delighted when something happened to bring these two assets into sight.

The episode of the puppy was an important one; handled by the routine teacher, it might have degenerated into much wasted class time; but grasped by Sister Alicia, it pointed a moral.

"Here is a beautiful little doggy, perfect of his kind. God made him a lovable little wriggler and he does just what God wants of him. As far as his dog instinct goes, he is an honest little dog, perhaps more honest than his mistress was in bringing him into the class room." Polly had the grace to blush. "Where did you get him, Polly? He is certainly beautiful."

"Bob brought him last Thursday." The visiting day.

"Thursday, and this is Monday. Where have you kept him ever since, Polly?"

The girls let loose. "Sister, she had him in her alcove, and Sister Marcella heard him whine and thought one of the girls had a toothache." A hearty laugh from the girls negated by a serious expression on the part of Sister Alicia, who saw all the humor and back of it her Superior's correction.

"And, Sister, she had him in our class room one night, and Sister Inez found a broken ink bottle, which nobody broke."

"And, Sister," cried another, "we took him out on the walk with us Saturday and Sister Julia wondered why our class was so straggly."

"Yes, then we had him in the summer house and in the garage another time. My! wasn't Mike mad when he found one of the corners of the cushions chewed up?" A sudden cessation of explanation followed in the hush of Sister Alicia's gravity. "Was the offense so grievous?" Each asked the other. While Sister—her sympathy entirely with the simple hearted girls in their devotion to a beautiful little puppy, struggled with the temptation to make light of the offense—so human—so loving, and the sense of duty that admonished her—this was one of the many scrapes of the class.

"Polly, you have permission to telephone to Bob, or any others of your family, to come immediately for the puppy. I might send you to Mother 'to report' but it will be punishment enough to give up the doggy. You may ask Ellen to tell you all I say while you are telephoning. Goodbye puppy." Picking up the little fellow kindly, she gently held him a while, looking so thoroughly adorable while so doing, that the class was hers to command.

"Girls in the case of the puppy, you did not act honestly. A hard temptation? Of course. It would be for me; the little creature is so lovable. But while you had it here, I am sure its varied imprisonments did not add to its happiness and I am morally certain they did not increase yours; as you must have lived in constant apprehension of being found out. First results of deceit—unrest. Estelle defines honesty as true acting. Have you been acting true from Thursday to Monday? Fun? Yes, you had fun in a way. But did it pay? Does anything pay that lowers your standard as a class?" Indignation unspoken but openly expressed. Ignored by Sister Alicia.

"In a few years you may take your fun, legitimate fun, unmixed with deceit; but first you must recognize authority. Your ethics tells you 'the first requisite in all society is authority. Without it there can be no secure co-ordination of effort. Authority belongs to the natural integrity of society.' Integrity is honesty; a recognition of authority means an honest living.

(Continued on Page 185)



# School Necessities

*"Special Products—Special Merit"*

## Reeves Inner-Braced

## Blackboard Eraser—



The Reeves Inner-Braced, noiseless and dustless erasers are made in 5 inch and 6 inch sizes. They are 2 inches wide, have six strips of perfect erasing felt 1 inch in depth, cemented to a strong wood block by a special process, holding the felt so firmly that regardless of how hard it is pulled, the felt will tear before leaving the wood.

The erasing felt is made especially to our order, and is the best obtainable. The eraser is made noiseless by the use of felt covering the entire wood back.

The Reeves Inner-Braced Blackboard Eraser is so constructed that it will stand the hardest usage without warping, breaking or getting out of shape.

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Per Gross .....\$22.00

Price, per doz.  
(6 inch) .....\$2.25  
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board Equipment, Flags, School Furniture and School Janitor Supplies. Our catalog covering this entire line will be furnished free upon request. Write Desk "O".

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### To Use Catholic School Rooms

An excellent example of civic spirit and harmonious co-operation with non-Catholics was offered at Amityville, L. I., recently. The principal of the Amityville Public School, in a letter to the press, told of the deplorable condition existing in that school due to overcrowding, insanitary conditions and lowered efficiency. Rev. James F. Irwin, rector of St. Martin Church, in an endeavor to relieve the situation, wrote to the Board of Education, offering the full use of two of the extra class rooms in St. Martin's new school, for the period of one year. Father Irwin stated in his letter that the offer was made subject to no rent or fee.

The Board of Education in reply to Father Irwin expressed its appreciation of his generous offer and accepted his assistance in the spirit of good will in which it was given. The Board, however, felt that compensation should be made at least to cover the expense of maintenance.

### Nuns Plan Site For Incurables

A little "city beautiful" is being planned for the seventeen-acre tract of land which the Vincentian Sisters of Charity will use as a Home for Incurables of the Pittsburgh diocese. Groups of model cottages, all different in design and placed with due regard to harmony in the general architectural plans, will be erected. Ground for the first of these, which will be built under the auspices of Court Braddock, Catholic Daughters of America, has already been broken and men and boys from the congregation of St. William's parish, several miles away, have been walking in groups to the site of the new home and donating their services for the cottages.

### American School in Switzerland

It has been so long the custom of religious educational orders, which have for their purpose the teaching of girls, to be guided by their motherhouse, usually in Europe, that there is something novel in the project of the Dominican Sisters, of Sinsinawa, Wis., to establish an American school for girls in Switzerland. Most of the schools for English-speaking girls in this small country, which so many Americans select as a European residence, are non-Catholic. It is the purpose of the American Sisters to establish a school under Catholic influences where American girls may obtain all the advantages of foreign experience. From all indications it is meeting with exceptional success.

### Mausoleum in Memory of Bishop

A granite memorial mausoleum in honor of the late Archbishop John Lancaster Spalding was completed in August in St. Mary's Cemetery, Peoria, Ill. It is said to be one of the most beautiful in the state, with four granite pillars of colonial design forming the front of the portico and bronze doors. The mausoleum, which cost \$20,000, was erected by Rt. Rev. E. M. Dunne for the Peoria diocese.

### First Award in K. of C. Contest

Requests from universities and colleges and learned societies in all parts of the country, as well as cabled requests from South America and even one from Europe, have poured into the Knights of Columbus headquarters for copies of "The Jay Treaty" by Samuel F. Bemis, professor of history in Whitman College, Washington, following the announcement that this monograph was awarded the first prize of \$3,000 in the Knights of Columbus American history contest.

The K. of C. history commission states that publication of the monograph has been arranged for, but that the American press will be served with the book, which is said to be one of the most remarkable historical studies ever written by an American, before all other applicants.

Professor Bemis, who is a Presbyterian, spent eight years of research before producing the study and entering it in the K. of C. contest. The work consists of 240,000 words and is said to be the longest prize-winning literary work ever entered in a contest.

### EDUCATIONAL NEWS NOTES

Remarkable evidence of superior scholarship on the part of graduates of Pittsburgh Catholic high schools once more is shown in the results of the open competitive examinations for scholarships at the Carnegie Institute of Technology.

The fine average of nine out of the 14 scholarships was won by Catholic high school girls.

The rapid development of the sentiment in favor of clubs for Catholic students in non-Catholic colleges and universities was emphasized at the seventh annual conference of the Federation of College Catholic Clubs held at Cliff Haven in July and in which thirty-three institutions from the eastern provinces of the Federation were represented.

Thirty thousand names were signed overnight by anti-Catholics to an initiative petition proposing an amendment to the present constitution which grants liberty of education to children of Oklahoma. Sufficient signers were obtained in one day to have the measure placed before the electorate of Oklahoma. The proposed amendment will be voted upon at the general election in November.

A splendid exhibition of the spirit of good will and co-operation existing between the Catholics and Protestants of Westbury, L. I., was given recently when the Rev. John J. Moran, the newly appointed pastor of St. Brigid's Church, Westbury, was elected to the Westbury Public School Board to succeed the Rev. William F. McGinnis, D. D., LL. D., president of the International Catholic Truth Society.

The Catholic Archdiocese of Philadelphia has outgrown St. Josephs College, in Philadelphia, and that venerable institution will be removed to

Overbrook, where fourteen acres of ground have been acquired, upon which buildings costing a million dollars will be erected. Upon the completion of the buildings in Overbrook the present institution will be used solely for a preparatory school.

Sister Veronica, for thirty-two years instructor and principal of St. Andrew's school, Murphysboro, Ill., has been elected mother general of the order of the Sisters of the Most Precious Blood in the United States. They now conduct establishments in the diocese of St. Louis, Belleville, Alton, Concordia, El Paso, Oklahoma, St. Joseph and Wichita.

Students of the Bishop England High School, the Catholic institution for secondary education in Charleston, S. C., were winners of both prizes offered this year by the local Chapter of the Daughters of the Confederacy.

Mrs. Mary L. McCann, widow of the late George McCann, a pioneer of Visalia, Calif., donated \$25,000 for the erection of a parochial school there, as a memorial to her husband. The home to be occupied by the Sisters and the maintenance of it and the school will be taken care of by the parish.

Facing his eighty-fifth year, Rt. Rev. Msgr. James F. Mackin, pastor of St. Paul Church, Washington, D. C., has announced that he will embark upon a campaign to raise \$200,000 for the erection of a new parochial school for that parish, of which he is the first pastor.

Efforts to have placed on the ballot in the coming California State election a measure inimical to parochial schools have failed, the sponsors of the proposed legislation being unable to obtain the required 55,000 signatures. The only county in which the measure found any considerable response was one that numbers few Catholics and has no parochial schools.

Work on the first of the four new buildings, which are to be erected for Loyola University, New Orleans, has started. The first new edifice will be a four-story steel and concrete structure, with a frontage of 170 feet and will cost approximately \$250,000. It will provide space and equipment for the chemistry, physics and pharmacy departments.

Attended by more than fifteen hundred members of the New York public schools system, funeral services for the late Mrs. Grace Strachan Forsythe, associate superintendent of schools, were held July 24 in the Church of the Blessed Sacrament, where a solemn requiem mass was celebrated. Former Gov. Alfred E. Smith was among the honorary pall bearers, who included men and women prominent in every walk of public life. Mrs. Forsythe had been for fourteen successive years president of the Interborough Association of Women Teachers.

THE MESSAGE OF THE BELLS.

(A masque for September.)

By Mary Canney.

CHARACTERS.

September.....Bell Of Learning  
Spirit Of Bells.....Bell Of Discipline  
Youth.....Bell Of Order  
Spirit Of Play.....Bell Of Obedience

THE CHORUS OF BELLS.

Scene: A simple scene with school building as background, or on a stage set for green field or forest.

(As this is a play suitable for high school, or junior high classes, young people of this age discovered in opening scene upon the stage, some sitting, some reclining, all in drooping positions as if asleep. If costumed, they may wear dark brown cambric cloaks and bell shaped caps. Soft music as curtain opens, with suggestion of bell notes. In the central background, the spirit of the bells stands on watch over the sleeping ones. She is clad in white with veil draped about head.)

After a pause, September enters sedately. She wears a robe of green decked here and there with brown and yellow leaves, and high cap of same. She gazes around at the sleeping ones, but does not see the Spirit of the Bells until the latter speaks.)

SPIRIT OF BELLS:

September, all hail! Again you are here,  
In beauty arrayed, neath skies blue and clear.  
The eldest, fair daughter of Autumn you stray,  
Bring earth to fulfillment as you pass on your way.

SEPTEMBER: (in pleased surprise)

O Spirit of bells, my fond greetings take;  
But why are they sleeping, still silent? 'Tis late  
Youth strays afar; 'tis time they recall  
The wandering idler to Learning's great hall.

SPIRIT OF BELLS:

September is calling. Awaken O Bells!  
Till the myriad tongues brooding Silence dispels.  
Your message proclaim aloud through the air;  
A message to Youth still wandering out there.

(The Bells still slumber and September moves about urging them.)

SEPTEMBER:

Still they slumber as if some strange spell were cast,  
Like statues imprisoned in marble so fast.

SPIRIT OF BELLS:

A spell has been cast, September, o'er them,  
By that sorceress Summer, that magical queen.  
She willed while she stayed, that Youth, too, should be  
Free to wander with her, to share all her glee;  
To roam through her long sunny hours, and to dream  
In shadowy forests near some singing stream.

SEPTEMBER: (touching the sleeping Bells as if releasing them from enchantment of Summer.)

Then, Spirit, her spell of enchantment I'll break.  
O Bells, from your trance I bid you awake;  
Send your voices afar; Youth cannot but hear;  
In tones of common bid him appear.

(Here the Bells awake and chant in low sleepy tones a refrain of—)

BELLS: (sleepily)

Ding-dong, Ding-dong, Ding-dong, Ding-dong;  
(these are chanted in different tones and may be very musical;  
Continue this chanting for a few seconds, while Bells rise from Reclining positions, and stand swaying upon the stage, while the tones become louder each repetition. This may be very pretty if well done.)

SEPTEMBER: (pleased, circling about them.)

Bells, awaken! I have shaken  
From your bounden tongues the spell;  
Loudly voicing with rejoicing  
To wandering Youth your message tell.  
Summer, winsome and alluring,  
Wingeth to another clime.  
And forsaken Youth still lingers,  
Summon him with pealing chime.

(The Bells, now fully awake, circle about stage, and form picture with one group on right and one on left.)

FIRST GROUP: (Chanting)

Ding-dong! Ding-dong!  
Loudly the Bells are singing a song;

# PRIMARY EDUCATION

A Magazine for Primary  
Teachers, Supervisors and Principals

The Project Method

The originality, the real creative ability, that primary teachers are displaying in using the project method, fills us with surprised admiration. The severest critic of our schools would take heart if he could change places with the editor for a month and read the accounts of what goes on in quite humble and unpretentious primary schoolrooms.

But of course, one idea begets another, and the teacher who always has an eye open for the work of other teachers is the one who makes her own projects most interesting and fruitful. Lack of time and opportunity need be no hindrance to her, for PRIMARY EDUCATION will bring to her schoolroom all sorts of inspiring ideas for projects in the coming year.

Mrs. MacFarland will continue the Life Projects, but for a higher grade. Her ideas, as the teachers under her supervision have worked them out, are rich in possibilities. They are described in more detail in the June issue of PRIMARY EDUCATION.

There will also be projects for the different months in as much variety as space allows, and as fully illustrated as possible. As, however, the whole value of the project lies in the individual working out in each classroom, pictures are not so necessary to illustrate the material, as they used to be made under different methods of procedure.

For the English Teacher

Material for the use of the English teacher has been skillfully chosen, and the pictures, industrial art and music will correlate with this material and with the various projects. English for the fourth grade will receive especial attention, since so many of the habits which children carry into the grammar school are formed in this grade.

We believe that "Our Magazine," as one primary teacher calls it, is going to have its most interesting year—to date—in 1922-1923.

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Health Projects, Games, etc.

The supreme importance of the health of the little child, the games, dances, stories, etc., necessary to make a happy schoolroom, have been given the most careful consideration.

Subscribe Now!

The most perplexing problems are in the lower grades. The success of your schools is made or lost in the first few months of your work. When your schools start in September you need help with your beginners and lower grades, as the correct methods in these grades are essential to the further work of the children.

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Ring a message so urgent and clear,  
From dreams and from play, O Youth, hasten here;  
Hasten! September is calling:—  
"To school! To school! she is calling."

SECOND GROUP: (*In different tone*)

Ding-dong! Ding-dong!  
Come back you merry lagging one;  
Leave your dreaming and your play;  
Leave your carefree, wandering way;  
Hark! September calls, and so  
Back to school Youth now must go.

(*The Bells circle around again, changing the picture, and making effective scene.*)

SPIRIT OF BELLS: (*looking off*)

Youth answers not; he must be far away.—  
But, no; down yonder path I see him tripping,  
With flowers woven in many a lovely spray.  
But some one walks beside, and seeks to restrain him:—

SEPTEMBER: (*gazing off with Spirit of Bells.*)

That is the laughing idler, the Spirit of Play.

(*Youth, either as boy or girl dashes in; he wears a chaplet of flowers, and many strands adorn him. By these strands he is held by the Spirit of Play, also decked with blossoms but fantastically dressed in vari-colored costume after the manner of a Pierrot.*)

PLAY: (*pleadingly*)

Youth, oh, yet remain with me—a little longer;  
Companions, still, through bright scenes let us stray.  
Leave me not yet, though Summer has departed,  
From these dull clanging Bells, come, let us haste away.

YOUTH: (*protesting.*)

The sunny hours, O Play, I long to spend with thee;  
The bonny hours of freedom, Oh, that they might never end!

I cannot, for the Bells compel me here;  
I'm sure September set them ringing clear.

SEPTEMBER: (*coming forward.*)

Yes, September set them ringing; But Play need not depart;

She may stay within your calling, but hold the lesser part.  
From Duty you may turn at intervals, and go  
To pass with romping Play a pleasant hour or so.

YOUTH: (*complainingly.*)

Again September, you have broken the magic spell  
Cast by Summer, the enchantress o'er each dictatorial Bell;

Reluctantly I come where I wandered free from care,  
Dreaming in those haunts of Beauty, loitering with Summer fair;—

O'er the starry meads and hillsides, into Forests shadowy,  
cool;—

Not at all times was I dallying; This I well can prove to you—

Still a pupil learning daily in another, wondrous school.  
Where Dame Discipline is known not, but all is glad and free.

SPIRIT OF BELLS: (*listening to him, now comes forward and addresses the Bells. Resenting the manner of Youth.*)

Bells, repeat your noble message to rebellious Youth;  
again;

How Life alone shall teach the value of this hated discipline

Sing to him of Learning's power in the great concourse  
of men,

How through obedience alone, true freedom he'll attain.

BELL OF DISCIPLINE (*In soft singing tone*)

Let me ring out my message; Come, Youth, from your play,

From your idle dreaming, own Discipline's sway.

An influence I wield that's of value untold;

Its worth you will know when Life doth unfold

And reveal you its pictures of trial and care,

That none ere escape as with Time they fare.

BELL OF ORDER: (*circling about Youth.*)

The Bell of Order peals its message far and wide;

There is a time for everything and a place beside;

A time for study and for play; a place for book and toy

From order comes accomplishment; from order comes true joy.

Be punctual in time and place, nor play the laggard's part;  
Would you attain the wished for goal, be ready at the start.

BELL OF OBEDIENCE: (*Beckoning to Youth*)

Obedience, the law divine; through ages tested, tried;  
The law that wrought such ill on man, because it was  
defied;

See through the universe its power; Planets and systems  
swing,

True to the course appointed by the Creator, the King.

The fury of the raging sea yields its unbridled will  
To kiss the holy feet of Christ commanding, "Peace, be still."

Then wisely yield to those who have authority o'er you;

Obedience is a law supreme, for God has willed it so.

BELL OF LEARNING: (*circling around Youth.*)

O Youth, heed my message! Of Learning I sing.

Ah! Richer than gold are the treasures I bring.

No diadem set with jewels most rare,

With the laurels of Learning can ever compare.

If faithful to me, such power I'll bestow,

Companion of wise men and kings you shall go.

SPIRIT OF BELLS: (*advising Youth.*)

Books contain the lore of ages; on their pages it is writ.

Scientist and seer and poet all bear witness unto it.

YOUTH: (*protesting.*)

Books are not the only teachers; Bells may sometimes  
silent be.

I have learned some precious lessons that fair Summer  
taught to me.

Would you hear the wondrous wisdom she has stored  
within my mind,

Since your noisy tongues were muted, and my books I  
left behind

LEARNING:

Tell us, Youth, what have you learned

Without their guidance true?

Boastful one, an answer, come

We ask of you.

YOUTH: (*recalling with animation and Joy.*)

There's another book not written as is yours in black and  
white;

It is called the Book of Nature, printed all in colors  
bright.

Printed in the green of forests; in the silver sheen of sea;  
In the vari-colored flowers blooming in the emerald lea;  
In the gorgeous tints of twilight, in the azure deeps of  
sky;

And the lesson all this teaches is,—Praise to God on  
High!

I have learned the love of Beauty from Summer's flower-  
starred lea;

That great law of God, Obedience, learned I also from  
the sea.

Peace within the tranquil forests did enthral my worship-  
ping soul,

Through long sunny hours, Joy beckoned; and I answered  
to her call.

I have wandered far with Summer; she has been a pleas-  
ant guide,

Showing me where Beauty lingers, and where Peace and  
Joy abide.

With her I have danced, responsive to the soaring lark's  
sweet thrill;

With her I have gazed in wonder from some proud and  
rugged hill.

I was restless, I was weary, when she called on me to go,  
But refreshed, enriched with knowledge, School Bells, I

return to you.

SEPTEMBER: (*thoughtfully.*)

We were wrong; they were not wasted, all those hours  
with Summer spent,

Yielding to the lure of Beauty, Peace and Joy their  
presence lent;

Harkening to her call alluring; subject to her siren spell,  
She has shared with you unstinting, all the wonders that

you tell.

Priestess were the things she offered, Peace and Joy and  
Harmony,

Companions of fair Summer, roaming through God's uni-  
verse,—all three.

YOUTH: (*offering hand to Learning.*)

Learning, take my hand and lead me to your halls so  
stern and bare;

Open your books, and let me ponder on the wisdom writ—  
(Continued on Page 182)

CLASSICS FOR TEACHERS.

Ann L. Boucher,

Expert in Elementary Education of the N. C. W. C.

Pity poor Miss Mary! *Would* she get those fir trees right? It was such a trial to remember them. She stood before her class—her first class—to develop her first lesson in the practice-teaching course of the training school. The walls of the room began to move away, the ceiling began to rise, the floor began to sink. Her voice sounded thin and strange in the great space. The thirty child-faces became livid spots of swaying matter. In the distance her ten classmates melted into distorted ugly shapes; in the doorway the Training Teacher and her Assistant stiffened into grinning evil spirits. Yet somehow her high voice went on and the carefully detailed lesson on fir trees drew to a close. The walls, floor, and ceiling snapped into place, and the buzzing children returned. But the classmates had changed during the twenty minute period. They had become pitying and tender. The Training Teacher too was not the same. She had become unusually stern. Her Assistant looked unusually thoughtful. Miss Mary's sea sickness returned. She followed the Training Teacher into her office which seemed strangely dark. The floor was wavy. A distant voice said in penetrating, hard tone, "You taught the entire lesson wrong. You had the first class of trees confused and naturally all the others followed in the wrong place. You taught the entire lesson wrong." It was a pathetically white-faced girl who groped her way out into the hall. Up around the ceiling was echoing "Never! Never! Never!" She was done. A warm hand took one of her cold ones, a strong arm circled her aching back. The rich voice of the Assistant was saying, "Come with me for a walk. We'll go across the ravine to the woods where we can find fir trees growing. We should have told you they are there." Relief came in a flood of tears.

Is it not true that often a teacher in the elementary school undertakes to teach literature for which she has no appreciation, a piece of literature which she no more knows nor enjoys than Miss Mary knew and enjoyed the fir trees? To appreciate the teacher must have rambled, tumbled and strolled in the Delightful Land of Books. This Land becomes known to her only after she has come into it again and again. Menton Arnold's *Dover Beach* to the person who has been charmed by its music, its lights and shadows, its melancholy. Note the deep response that is awakened. But by her who has not experienced the poem a reference to it will be received, at best, with civil toleration. Here the speaker is using a foreign tongue. *Dover Beach* is not known and all the genuine appreciation that might be poured forth would remain untranslated until the listening one read and lived the poem. To cultivate a fine taste in one who has been starved there is only one way—give her food. Give her literature to read. Only by experience can the Miss Marys truly know.

It is depressing to hear the testimony given by librarians in the school departments of the public libraries. Invariably it comes: "The teachers do not know literature for children. They have not read the books that children love." Gradually this truth is forcing its way through the doors of teacher training institutions, and courses in Literature for Children are being offered. In these courses the best books written for children are put within the reach of the student teachers. They read the works in order that they may know and appreciate. In one who thinks at all about this matter the conviction must deepen that an intimate reading of children's literature is the best possible way to create an awakening which will generate teaching power in the field of that literature. The starved individual cannot teach.

Literature will deepen the teacher's religious life. The reader following the water fowl as it sails its way through the dewy heavens against the rosy depths of the sunset believes with Bryant:—

"He, who from zone to zone  
Guides, through the boundless sky thy certain flight,  
In the long way that I must tread alone,  
Will lead my steps aright."

Or with Father Tabb feels:—

"I see Thee in the distant blue;  
But in the violets dell of dew,  
Behold, I breathe and touch Thee, too."

Can anyone falling under the charm of such artists' fancy and images go into the classroom a dusty, dull and upbraiding pedagogue?

Social culture may come to the teacher along either of two roads—contact with men and women upon the world, or contact with the people who live upon the printed page. For each one of us contact with people of the world is limited. There need be no narrowing contact with our friends in books. The Bible, Shakespeare, Dickens, Eliot, Hawthorne, Irving, reveal to us characters of myriad living in broad time and wide space. Friendliness with this host will give smoothness and polish that even a Jacksonian Democrat should not discount. And better than this, it will give to the teacher a tact and gentleness with which she can win sympathy and confidence. Literature does this by giving one a better understanding of himself and others. Can any teacher be introduced to Goldsmith's school master and not be made a little less self-satisfied?

"A man severe he was, and stern to view;  
I knew him well, and every truant knew:  
Well had the boding tremblers learn'd to trace  
The day's disasters in his morning face;  
Full well they laugh'd with counterfeited glee,  
At all his jokes, for many a joke had he;  
Full well the busy whisper, circling round,  
Conveyed the dismal tidings when he frown'd.  
Yet was he kind, or, if severe in aught  
The love he bore to learning was in fault.  
The village all declared how much he knew;  
'Twas certain he could write, and cipher too;  
Lands he could measure, terms and tides presage,  
And even the story ran that he could gauge;  
In arguing, too, the parson own'd his skill,  
For even though vanquish'd he could argue still;  
While words of learned length and thundering sound  
Amaz'd the gazing rustics rang'd around;  
And still they gaz'd, and still the wonder grew  
That one small head could carry all he knew."

Not only in religious and social life will literature give growth. The teacher's own moral ideas are strengthened and shaped by journeys through this land. All of which means that the pupils are inspired from the same source—living, breathing, acting impersonations of virtues. Literature is an inexhaustible reservoir of such examples. Not only children are inspired by smarting rebukes to wrong and by impressive pictures of nobleness—such rebukes and pictures as are given by Homer, Chaucer, Shakespeare, Malory, AEsop, La Fontaine, and many another.

Need we stop to emphasize the value of literature in giving a quick and gentle sense of humor—a kindly humanity that may pervade the classroom like a mellow sunshine or that may serve to oil the stiff and creaking machinery so that grating and harshness disappear? How easy it is for the teacher to walk through life too grave or too stern, or, worse still, too unpleasant and too fussy. What a grace it is to see herself as ludicrous in some of her pet phases. In her journey through this Land of Books she will often come upon herself in the mirror and stop to laugh. Much quiet merriment will she have concerning her friends and pupils who are also in the mirrors of Bookland. The humor of literature is as profound as its tragedy and when the traveler is weary and alone it is as elevating. The teacher with a true sense of humor cannot be heavy and dull.

Does not literature carry to the teacher a sympathy with the viewpoints and the moods of children? If literature did no other thing, could its value be measured? The teacher who knows Dicken's wretched and misunderstood children, Martin's funny, serious little girls, must understand her own pupils better. Reading the fairy tales, myths, and legends has on the teacher the effect of a magic wand. She wanders again the road of childhood and re-lives her delight in fancy and wonderment. An important door this one is that literature unlocks.

Each one of us acknowledges without qualification that the teacher who thus attains a greater religious, social, and moral growth, whose sense of humor is quickened, and whose gift to see into the mind of the child is enriched has over the teacher lacking these qualifications—the poor Miss Marys—a very huge advantage. And how many more advantages than those enumerated can each one of us call to mind if we have but time! So—Teachers, let us read.

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*Meaning of Unit.* A subject, e. g., English, pursued four or five hours a week, for a school year of from 36 to 40 weeks, constitutes a unit. Note: The two units of religion are to be distributed over the four years.

2. The subjects required with their respective values are: Religion, 2 units; English, 3 units; some other language, 2 units; mathematics, 2 units; social science (including history), 1 unit; natural science, 1 unit. Four units to be elective. They must be selected in such a way, however, as to give another course of 3 units; i. e., one or more units must be advanced work in one of the subjects, other than English, enumerated above. Where Latin is to be pursued in college, at least 2 units of Latin must be taken in the high school.

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COURSES	I	II	III	IV	V	VI	VII	VIII	IX	X	XI
Religion .....	2	2	2	2	2	2	2	2	2	2	2
English .....	3	3	3	3	3	3	3	4	4	3	3
Latin .....	3	3	3	3	3	3	3	4	4	2	2
Greek .....	2			3			2	1			
French .....		2			3					2	
German .....			2			3					2
Mathematics .....	3	3	3	2	2	2	2	2	2	2	2
Social Science .....	1	1	1	1	1	1	2	1	2	3	1
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(The Catholic University of America, *Affiliation of High Schools and Colleges*, 1922.)

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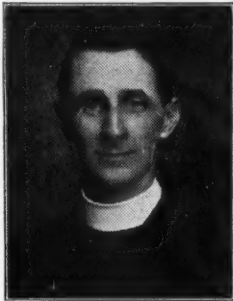
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# SACRED MUSIC IN OUR COLLEGES AND SEMINARIES.

By Rev. F. Jos. Kelly, Mus. Doc.



Rev. F. Jos. Kelly

The question is often asked why sacred music does not receive more particular attention in our colleges and seminaries? My design is not to urge the importance of this science, at the expense of any other; nor do I mean that it should be taught as a branch more important than another. But I feel that sacred music has not hitherto received the attention, which its importance in the Christian community demands. Were the relation which this sustains towards the church, the same as that sustained by painting and drawing, or indeed, any of the fine arts, we should not regard its cultivation as of so much practical importance as we now do. But when we consider that this is a science with which all Christendom is concerned, a science which is, to a certain extent, connected with the vital piety and spiritual growth of all Catholics, more or less, we cannot but think it deserving of far more particular attention, by those who are to preside over and direct the religious affairs of the Church, than it has ever yet received. In this point of view of the subject, it would seem strange indeed, that a science whose importance is so universally admitted in words, should be held, in fact, in so low estimation by Catholics in general, as is the science of sacred music. But where is the evidence of the sincerity of this attachment? Can they point to our colleges and seminaries, and there show the professors of this science, as they can do with respect to other sciences? In very few do we find teachers whose duty is to impart instruction of any kind in this science. How is this fact to be accounted for? Especially when we find that these institutions have instructors in every art and science that can be mentioned. But sacred music with which not only private individuals, but the whole Catholic world, is confessedly and practically interested, has very few men devoted to its improvement. The grounds upon which we would urge a particular attention to this science, in our colleges and seminaries are the following:

First, the practical importance which it sustains to the Catholic community at large. The other sciences have each their appropriate professor, and in this we all rejoice. Can it be said that the spiritual, the eternal interests of the community, are more vitally concerned with the other sciences than with the science of sacred music? Can it be said that this is less essential to the prosperity of the Church than the other sciences are? Why then shall not the science of sacred music take its rank among its kindred sciences, and receive that degree of attention which its relative importance demands?

We are aware that the objection may arise, against its being made a subject of particular attention in our colleges, that the time of the student is already occupied with the studies of the present course, so that it would be impossible to crowd this science into the short term of four years, without encroaching too much upon some of the other studies. We know that

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By

REV. F. JOS. KELLY, MUS. DOC.

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the time of the student is or may be, fully and profitably occupied with the studies of the present course. But that it is so occupied, that a portion of each week or day, if you please, might not be profitably spent in the study of this science, we do not believe, or that his other studies would receive detriment by such a procedure. His powers under the present plan may indeed be taxed to the utmost. But may it not be that a certain degree of attention to the various branches of sacred music would, instead of proving a hindrance to his other studies, be of real benefit to them? We have heard it remarked by those who have had experience that the scholars who have taken lessons regularly in music, have excelled in the other branches of study.

We know indeed, that it has been said, and not without some just ground for the remark, that if a student in college is distinguished as a musician, it is generally his only distinction. But there have been and still are exceptions to this remark. With respect to those of whom this maxim is true, we think adequate reasons may be given to account for such failure in their literary or scientific course. One of these is, that most of those of whom the remark is true, turn their attention to the practice of singing and playing only, and not to the study of music as a science. This habit is of itself calculated to induce a kind of mental dissipation, and consequently a dislike for severe and close application to study. But had the same persons been directed to the study of the science of music, as well as to its practice, different results would have been had.

Again the beneficial effects of singing upon the voice is another reason why music should receive more particular attention in our colleges and seminaries. It is often remarked by teachers of elocution, that music and elocution are sister arts; and that the cultivation of the one tends to improve the other. The direct and immediate effect produced upon the voice by singing, is that of enriching and strengthening its tone, as well as of increasing its compass. A rich mellow voice possessing at the same time, great strength and compass, is no ordinary attainment. Nor is it to be expected, that these properties in their perfection will in all cases be attained, whatever course of instruction is adopted. But we feel assured that much may and ought to be accomplished under some course of instruction. For it cannot have escaped the notice of any one, whose attention has been in the least degree awake to this subject, how few are the number of good public speakers. An unpleasant voice must have its effect upon the popular ear, to be a detriment to the subject matter of the address. It is not enough to say in reply to this, that if the speaker is affected, his hearers will be so too. These things, how much soever the speaker may feel, will act as so many hindrances to prevent him from gaining possession of the hearts of his hearers; and to deny this is to contradict the testimony both of philosophy and of observation.

Another reason why music ought to have its appropriate professor, is founded on the fact, that collegiate students, in passing through their course of education generally make little or no real addition to their knowledge of this science. That such is a fact, no one, we think, who has had experience on this subject, will pretend to deny. Nor is it a difficult matter to account for such a result. For in the first place, there is according to the present course of instruction, no portion of time assigned for the study of this science to those who are so disposed; much less are they favored with any oral or practical instruction of any kind, from a

(Continued on Page 185)

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# KEEPING ON AT HIGH SCHOOL.

By Denis A. McCarthy, LL.D.



Denis A. McCarthy.

There are so many immediate jobs to be had by boys and girls finishing the grammar school period of study, that the temptation to go no further in school life is great.

This is where the influence of parent or teacher can be tactfully brought to bear to create a desire in the heart of the young person who is thinking of giving up study, for a continuance of that which is about to be so lightly surrendered.

Often, of course, necessity compels young people to leave school with no further preparation for life than a grammar school education. Family crises, temporary hard conditions, may make continued study in school an impossibility. There are many cases, however, where such conditions do not obtain, and where, for a mere whim or with the thought of immediate wages in mind, and no thought of the future, boys and girls limit their future development by leaving school at the wrong time. It is of such I am writing, and it is to such I would recommend the booklet, "Why Graduate?" by Dr. A. E. Winship, the widely known Boston educator.

Dr. Winship urges all who can to continue their studies on into the high school, and to graduate from the high school if at all possible. He urges this for the sake of the young people themselves, because he sees, after a life-long study of educational questions, that, other things being equal, the boy or girl with a high school education, is more likely to succeed in a large way in life than the boy or girl who has left school before graduating.

There are only two reasons, Dr. Winship thinks, that look reasonable why one does not want to go to a high school. One is, he says, that you learn what you greatly desire to know, better without going to a high school or private academy. There are cases, the doctor says, in which this is apparently true, but he has never known of such a case.

Another is, he says, that the family needs the money you can earn. It is not easy to meet this objection, says Dr. Winship, but the cases he has known simply make this an excuse. Often the family gets little if any of the money earned by the young person who leaves school too early.

Teachers and others who time and time again are brought face to face with this problem of young people leaving school when they should be continuing will find some good arguments in the following extracts from Dr. Winship's booklet:

"In the high school you will study at least four subjects at a time and learn practically as much of each as you would if you were studying only one.

"The four studies in the high school are much like the rotation of crops.

"Soil needs a rest after it has produced one crop too long, so the mind of youth should not be too long on one line of study.

"Most important is the fact that whatever one learns in an institution is a matter of record. It is something that is marketable. It is like the pedigree of a pure bred animal. There is a guarantee that you have successfully mastered a course. A high school has a standing that gives to its graduates a pedigree."

This is about the most practical argument—that one's high school years are a matter of record. Aside from the effect of this record on those around one, there is always the feeling of power that comes to one from having mastered certain subjects. This makes strongly for morale in the boy or girl who can point to it. It gives one confidence in being able to take up and master other tasks in life.

Of course there are geniuses who somehow or other, seem to absorb all knowledge, without contact with school or college. It is no argument against higher education to point to men like Abraham Lincoln. Such men are exceptions to every rule. There are very few of them at any given time in any given country. The great mass of mankind need to be taught the things that the exceptions seem to know by instinct. Hence it would be well to set before our young people some of the gates closed to them by lack of graduating from a high school. Dr. Winship gives the following:

"If one does not graduate from high school he can not go to college.

"He can not go to a State Normal School in most of the states.

"He can not go to a first class law school.

"He can not go to a first class medical school.

"He can not go to a first class dental school.

"He can not be admitted to a naval school of aviation.

"He can not be admitted to an army aviation school.

"He can not get a first class position in a newspaper office.

"He can not get a place that is open to promotion in a bank.

"He can not get a place that is open to promotion in any railroad office, in any counting room, in any business office.

"One who has not a high school education closes many doors in his face.

"It is an awful thing for a young man or woman to deliberately shut and lock all doors to the best things in a business and professional life.

"Over fifty different lines for mechanics are closed to boys who have not graduated from high school, according to a recent federal list.

"This list is not prepared in the interest of high schools or education, but is what the Bureau of Labor says the United States wants by way of education in the men it employs.

"This is generally accepted as desirable by all employers of labor."

It is always a great pleasure to a teacher to see one of her pupils going forward to continue his studies. To a Catholic teacher especially there ought to be something inspiring in such a sight. For upon our educated men and women must we as Catholics depend for that leadership in sound thinking and wise living which we ought to aspire to.

Numbers mean little. Education, character, leadership, these are the qualities that count in any



community or in any country.

We like to tell of how marvelously we have increased here in America, of our churches, our schools, our institutions of all kinds. This is very well, but do we ever stop to examine our record compared with that of other people to see if we have even kept pace with the growth of the population and of certain elements of the population, in the higher walks of life?

Our boys and girls must be fitted to take their proper places in the world. The only way to fit them is by education. Thousands of our young people who ought to be going on to higher studies are dropping out of our schools every year, doomed for the most part to take no further step forward in education from the place where they halted at the end of the grammar school.

It is greatly to the credit of so many of our boys and girls that after they have gone to work they still continue to study, using the evening schools as a means to attain what they failed to get in the day schools. But the number of young men and women who have the character and the persistence to do this is comparatively small. The great mass remain about where they left off. They become hewers of wood and drawers of water for the more fortunate classes of the community. They are among the led, not among the leaders. And very often they are led astray, to their detriment and the detriment of the Church.

Nobody recognizes more readily than the writer of this article that it is pure waste of time to send some young fellows to high school. Incurable idlers and worse should be sent where they will be made to work, but I know of few more pathetic things than the sending to work of young people who would continue on at school, and be creditable students, if they were allowed to, or if they had some one to tell them tactfully and sympathetically to keep on at their studies.

#### CURRENT EDUCATIONAL NOTES.

(Continued from Page 154)

foreign to us; foreign, also, most of their likes and their dislikes. The spectators' seats are thronged with the holy men and the learned men of all the ages; our obvious duty, as religious and as educators, is to know and love and wholeheartedly play the game.

**ROOT THOUGHTS FOR TEACHERS.** Of the making of educational books there is no end, and we rejoice in the fact. For a new book shows at least that somebody has a new idea—or thinks he has; it shows that somebody's thought is not frozen stiff. But especially to be welcomed are the new books that deal with the philosophy of education, with the things that our Catholic schools and Catholic teachers are trying to do, with the considerations that must recur from time to time to every earnest religious educator.

Though not a new book in the sense of having been recently written—for its author died half a century ago and its style is rendered deliciously archaic by the "ah's" and "oh's" and "let us's" of old style French devotional treatises—"Considerations for Christian Teachers" (John Murphy Company, Baltimore) is new in the sense of having been recently published in English and in the sense of

putting some very important truths in a new way. A one time superior general of the Brothers of the Christian Schools, the distinguished Brother Philip, is set down as the author; and the entire volume is eloquent of the spirit of St. John Baptist de la Salle and of the ideals of his spiritual children. One of the best things about the book, as about Brother Philip's other meditations, is the richness and aptness of its scriptural quotations.

In his introduction, Bishop Shahan wisely says: "Compiled from the holiest sources, and saturated with the traditions and the skill of two centuries of world-wide educational practice, this book is well fitted to be a vade-mecum, not alone for the children of St. de la Salle, but for all Catholic teachers. Our teaching sisterhoods in particular will find it most helpful, replete with true wisdom, and with genuine insights into the nature and mentality of children and youth. . . . These 'Considerations' deserve the widest recognition and are quite worthy the attention of all Catholic teachers; men and women, religious and secular."

**THE THOUGHT OF HEAVEN.** Short-sighted critics have censured the religious man because, as they put it, he evades the problems of this world by dreaming about the glories of the next. They insist that his absorption in spiritual things paralyzes his powers for effective living and effective service. "Live here and now, work here and now," they tell him, "and don't bother about Heaven until you get there. Never cross a bridge till you come to it."

What has not occurred to such superficial observers is this: Oftentimes a man lives more richly and works more zealously and serves more efficiently in this life **because** he yearns for eternal bliss, **because** he meditates on Heavenly things, **because** he communes with God; he is a good citizen of earth **because** he aspires to be a good citizen of Heaven.

That able novelist, Mr. W. B. Maxwell, in his potent story, "Glamour," gives us a picture of a group of army officers gathered around a gramophone in a wretched cottage kitchen one February night in France. They were all heartily sick of the seemingly endless war with its misery and hardship, and as record after record was played they grew more and more homesick. And then the machine played, "Home, Sweet Home." Says Mr. Maxwell:

"And strangely, wonderfully, this song of all others did not make you want to be at home. It made you want to be here—to fight for home—to die for home—but never to see it again till the cause was won. All their faces had changed. When Vaile looked around at them he saw that all felt what he felt, all were vibrating in the same way."

And so singularly wise, even from the limited viewpoint of worldly wisdom, were the founders of our teaching institutes when they insisted that you and I should devote several hours each day to the contemplation of Heavenly things, to prayer and to aspiration. We are better teachers, better students, better men and women by reason of the time we spend in the chapel. For, like those soldiers in France, we want to finish our job, to do our bit, so that we can go Home.

## THE MEANNIG OF LITERATURE.

(Continued from Page 156)

with the flair of his mood and personality, it follows that literature is a human document at once general and particular. The great book is a world in little, for the life of all humanity throbs in its pages; and the great book is at the same time something specific and unique, for it enshrines likewise the reactions to human experience of an individual mind and heart unusually keen and responsive. The classical writer—that is, the writer whose work is recognized as a faithful portrait of human experience as an object of intrinsic and surpassing beauty and an original contribution to the philosophy of living—is necessarily endowed in a high degree with the faculty of expression. He probably knows life better than we do and sympathizes with it more keenly; but his distinctive trait is that he is articulate, that he is able to tell what he knows and to record what he feels. He transmits a significant message "along the slender wires of speech." The ordinary man may know life profoundly and may feel keenly its tragedy, its comedy, its sublimity, its beauty; but he lacks the ability to express his intellectual and emotional reactions in words fraught with conviction and aesthetic appeal. To revert to our earlier illustration, the lovelorn Joan may experience a very deep and genuine affection for the Darby of her heart; but when she seeks to record her emotions she evolves a screed positively grotesque in its clumsiness and inadequacy; but Mrs. Browning, moved and stirred by a similarly profound and authentic passion, is able to make her mood manifest and contagious in the delicate and touching sonnets that throb from her pen. For Mrs. Browning not only has something important to say about a given aspect of life, but likewise knows how to say it in words that delight us by reason of their beauty and convince us by reason of their essential truth.

The role of literature in life and the procedure of the literary artist may be hinted at in allegory. Five men were present at the creation of the world: The philosopher, the scientist, the business man, the saint and the poet. And when God said, "Let there be light" and all things were made, each of the five men thought within himself. And the philosopher said, "Why has this thing been done?" And the scientist said, "How has this thing been done?" And the business man said, "Let me have it." And the saint said, "Lo, I will strive to unite myself for ever and ever with Him who has done these things, for He is the Infinite Goodness and the ultimate consolation of my heart." But the poet pondered deeply and said low to himself, "These things are exceedingly beautiful"; and then going forth he made worlds of his own. And he fashioned his creations in living words, and he ceased not to sing for a mighty impulse urged him ever on. And after many years the poems of his making were scattered even to the four corners of the earth. And the philosopher found some of the poet's songs, and he said, "These songs help me to see why the world was made." And the scientist found some of the poet's songs, and he said, "These songs are of a truth most skilfully constructed." And the business man

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found some of the poet's songs, and he said, "These songs I can sell to my fellow men and thereby make much money." And the saint found some of the poet's songs, and he said, "These songs are truly beautiful things, for the soul of them is the Infinite Beauty after Whom my spirit yearns." And the poet's songs echoed in the ears of many men as the singer wandered down the byways of the world. And lovers heard them, and they loved the more; and haters heard them, and they hated less; and falling upon the hearts of the joyous, those songs multiplied the joy; and upon the hearts of the sorrowing, and their sorrow was not without hope. And after many years the poet ceased to sing; but the children of men said unto themselves: "Verily, his songs shall endure forever, for they are true and beautiful, and they tell us that which we ourselves do know."

#### Editorial Comment.

(Continued from Page 160)

most closely associated with modern civilization, Latin would be about the best of choices. With some readily made changes, it would be more easy to acquire Latin than any purely invented language, and how facile would be the work of fitting into its vocabulary new words expressing modern needs, notions, things and ideas, is sufficiently shown by the Latin of the Middle Ages and by the growth of French and Spanish upon a Latin groundwork.

"Nobody could be jealous of Latin, its adoption would confer no particular advantage upon anybody, and its acquirement by those before ignorant of it would open up to them a wonderful ancient literature and the influences of an ancient culture, a result in itself not undesirable in these balance-needing days.

Perhaps the adoption of Latin would savor too much of Rome and Catholic liturgy to suit these erudite gentlemen!

#### THE MESSAGE OF THE BELLS.

(Continued from Page 174)

Open your books, and let me ponder on the wisdom written there.

For you said that Life demands it, and you make her reason clear;

From the lore of sage and scholar, for Life's needs I must prepare.

Still the influence of Summer in my heart long, long shall dwell,

Though I turn with true Obedience to the message of the Bell.

SEPTEMBER: (taking Youth by the hand, and leading him to Spirit of Bells.)

Spirit of the Bells, I leave him to your tender kindly care,

Guide him in the ways of learning that for Life he may prepare.

(to Spirit of Plays)

Come, Play; in the distance tarry, till for respite brief, he may

From his studies seek, and with you while a pleasant hour away.

#### SPIRIT OF BELLS:

And my Bells, repeat your message, the ears of Youth assail

With the precepts wise of Learning, that o'er Life he shall prevail.

(The play ends with Bells in pretty dance circling around Youth, singing stanza of song and repeating the refrain of Ding-dong.)

#### TABLEAU:

(Youth and Spirit of Bells in Center—September and Play at left of stage—four special Bells at right—and others grouped around in rear.)

#### CURTAIN.

#### TWENTY-FIVE BOOKS FOR A ONE-ROOM SCHOOL.

The librarians and teachers of the United States at the recent conferences of the American Library Association and the National Education Association selected by ballot a list of good books for a one-room school, comprising twenty-five books for children in grades one to eight.

"Little Wisconsin", by Louise M. Alcott, comes first in the list chosen by librarians and first on the list chosen by teachers.

Following this on both lists were "Alice's Adventure in Wonderland" and "Through the Looking Glass", by Lewis Carroll; "Robinson Crusoe", by Defoe; "Tom Sawyer", by Mark Twain, and "Treasure Island", by Stevenson.

The other books which appear on the joint list are:

Nicolas—Boys' Life of Abraham Lincoln.

Kipling—Jungle Book.

Andersen—Fairy Tales.

Aesop's Fables.

Pyle—Merry Adventures of Robin Hood.

Stevenson—Child's Garden of Verses.

Lamb—Tales from Shakespeare.

Arabian Nights.

Malory—Boys' King Arthur.

Van Loon—Story of Mankind.

Wiggin—Rebecca of Sunnybrook Farm.

Stevenson, Burton E.—Home Book of Verse for Young Folks.

Dickens—Christmas Carol.

Irving—Rip Van Winkle.

Mother Goose.

Dodge—Hans Brinker.

Hagedorn—Boys' Life of Theodore Roosevelt.

Hawthorne—Wonderbook.

Seton—Wild Animals I Have Known.

Spyri—Heidi.

Three books selected by the teachers but not included on the combined list are:

Riis—The Making of an American.

Baldwin—Fifty Famous Stories.

Eggleston—Stories of Great Americans.

Three books selected by the librarians and not included on the joint list were:

Dickens—David Copperfield.

Grimm—Household Stories.

Wysse—Swiss Family Robinson.

That teachers are eager to get this list as an aid in making their selection of books, is indicated by the inquiries that have been coming in from all parts of the United States to the Chicago headquarters office of the American Library Association.

#### IS YOUR LIBRARY ORGANIZED FOR EDUCATION?

The American Library Association believes that every student from the elementary school through the university should learn to use and appreciate books and libraries, not only that he may study to advantage in school, but also that he may continue through adult life to benefit from the resources of libraries.

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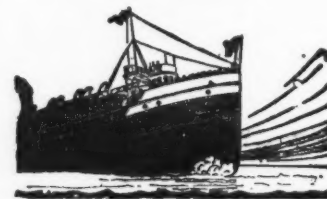
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TEACHER, TEACHING, AND TAUGHT.

"Doce me, Domine, ut ceteros doceam."

Sister Marie Paula, S. C., Ph. D.

If we accept Shakespeare's dictum "Things bad begun, make strong themselves by ill," (Macbeth, Act III, Scene II), why not admit the converse of the proposition and hold that things well begun make strong themselves by good? Solid foundations are required for high buildings, intellectual as well as material.

September is preeminently a season of beginnings in matters educational. New schools are opened, new classes formed, new members admitted to the teaching corps, new methods tried out on new pupils. Even where schools and classes and teachers and methods and pupils are not new, the school year at least is, and teachers who are worth while are eager to find new ways of doing the old work so that it may be better than it has ever been in the past. Few teachers are so self-satisfied as to think that they have attained perfection in their art; fewer still are unwilling to use such helps as may bring them nearer this perfection's goal.

The problem of education might be considered as a triangle made up of the three sides teacher, teaching and taught. Just as in the geometrical figure the three sides must be considered not only individually but also in their relations and adjustment, so too must the three factors in education have, besides certain individual qualities, proper adjustment and relations.

Considered in the order of importance, the teacher naturally comes first. There are many qualities that the teacher should possess but perhaps the most important might be summed up under the two general headings of personality and preparedness. We would understand personality to include attractiveness, adaptability and activity; preparedness to include study, self-knowledge and self-control.

For the sake of convenience, we shall apply all that we say to the woman teacher; conscious too, perhaps, that it would be presumptuous for a mere woman to offer suggestions to men.

Coming back to the question of personality, just what do we mean by attractiveness? The dictionary furnishes a very satisfactory definition: the power of drawing to, or toward. This power is so necessary to the teacher that lacking it, though well equipped in other respects, she can scarcely meet with any marked success. Beauty of face and form are powerful assets but not essential factors of this attractiveness, else would it go hard with many of us teachers; yet there is a certain beauty of countenance, independent of regular features, always found in the attractive teacher. The kindling of the eye that denotes interest, the smile of sympathy or encouragement, the glance of pity or of praise; in a word all such changes of expression as enable us to glimpse the beauty of the soul; these constitute the *sine qua non* of attractiveness and are within the reach of all, though our features lack regularity and our form shows neither symmetry nor grace.

From face and form one naturally passes to manner, and here attractiveness finds full scope for its display. Simplicity, cordiality, friendliness,—all of them tempered by the quiet dignity that precludes

familiarity, these surely form the hall-mark of the attractive teacher. She is ready to share both joy and sorrow, her censure has no sting of sarcasm, her praise is free from fulsome flattery. As a Catholic teacher, moreover, she is not content with drawing her pupils to herself but she seeks ever to draw them to the end for which they were created, the praise and reverence and love of their Creator.

Second only to attractiveness, we hold the teacher's adaptability, her power of suiting herself to pupils of every kind. The lack or the possession of this gift of adaptability, for gift it surely is, might well be called the shibboleth of teachers. Let us try to prove this statement by some examples.

Suppose we take a college graduate who has won her degree, *cum laude* perhaps, and who now begins to teach. She has a class of secondary or high school pupils and she discourses very learnedly, couching the explanations of her subject matter in terms that often need explaining. Is her knowledge sound? Yes. Are her explanations clear? To those who have reached her own intellectual plain, yes; but not to her pupils. She is simply not adapting herself. Or again, let us take any teacher, with or without a degree, and place her in any school. Last year her methods of teaching proved most successful; this year she has pupils of an entirely different calibre and the same methods do not succeed. If she is adaptable, she will change the methods to suit the pupils; if she is not, she will cling to the methods and her work will be a failure. To a certain extent, the ideal teacher adapts herself to each pupil, studies his individuality, learns his strong and his weak points; thus, like a successful general, she gains entrance into the fortress of the pupil's inner self, not that she may take possession of this fortress, but only that she may show the pupil how to render it impregnable to the assaults of ignorance and vice.

Activity is a third requisite for the really competent teacher; not the physical activity which frequently degenerates into fussing and nagging, but the mental activity which keeps her abreast of the times and leads her to work with her pupils as well as to make them work. Work with them but never for them, in the sense of doing what they ought to do.

We recall a language teacher of our early days who so invariably rendered our English into the language he was teaching that many of us never bothered translating for ourselves; we simply waited for the recitation periods, wrote down the professor's translations, memorized them when the time came for examination, and passed the examination, most of us successfully, many with flying colors. As to whether or not we mastered the language,—well, for the sake of the professor we prefer to leave that question unanswered.

Without actually doing the pupil's work, however, one may work with him in many ways that will produce most favorable results. He can be taught how to study, shown that while certain parts of his lesson call for small efforts, other parts require long and careful conning; above all he can be made to see that his work is worth while, that the mere laboring makes for his mental development, irrespective of immediate success or failure.

(To be concluded in October Issue)

## TEACHING CATECHISM.

By Brother Bernardine, F. S. C.

In all our Catholic Schools and colleges the study and teaching of the Christian Doctrine rightly holds the place of honor among the subjects of instruction and is quite properly regarded as the primary obligation of every Christian teacher.

From the nature of the subject matter treated in the catechism and the intimate relations it bears to the moral and spiritual development of the young, one may readily conclude that those who are charged with the duty of teaching the Christian Doctrine should bring to their task those qualities of personal character and professional fitness which are requisite to success in teaching of catechism as in the teaching of any other scholastic subject, and in addition to those general qualifications, the special kind and degree of ability which mark the really competent teacher of the Christian Doctrine.

The chief characteristic of this ability is the power of arousing the attention and maintaining the interest of the pupils from the beginning to the end of each successive catechism period. The exercise of this power makes unusual demands upon the moral as well as the mental resources of the teacher. To meet these demands, the teacher must not only have a profound knowledge of the subject-matter and a ready command of the text formulas, but also a wide range of illustrative material gathered from personal experience, observation, and reading, and the special 'knack' of selecting from this mass of material only those things that may serve to clarify the meaning of the text and thus bring it within the grasp of the learner's mind.

The degree of practical skill which the teacher has in the application of the special ability just referred to is the main criterion of the success which he or she may hope to attain in the teaching of catechism. Granting, then, that the teacher possesses the happy knack of interesting the pupils in the study of the catechism, he has, in that ability, an excellent help in the prosecution of the principal task set before him. This task is nothing less than that of developing in the pupils the primary intuitions and the acquired ideas they may have respecting God, the soul, right and wrong, the external world of men and things, the origin of themselves and their fellow creatures, the meaning of life and the final end for which all things exist. To harmonize these fundamental intuitions with the truths of Divine Revelation and thereby prepare the minds and hearts of the young for learning the meaning of the mysteries of Faith and appreciating the evidences of God's goodness, mercy and power manifested therein, is no small part of that difficult, but most profitable, task. Besides this necessary preliminary work, there remains the longer and more arduous task of unfolding the moral and religious content of the Christian Doctrine with the intimate relations it bears to every thought, word and action of every human being, and the personal obligations it imposes with respect to God, to oneself and to neighbors. Here, too, comes the further task of inculcating the practice of the Christian virtues of humility, patience, self-denial, meekness under provocation to anger, forbearance under injuries, love in requital

for hatred, kindness and mercy in payment for cruelty and injustice. Add to these truths and principles so little flattering to human pride, so contradictory of man's natural impulses and inclinations, the imperative duties of external worship and internal sacramental purification which the Church requires of its members, all of which duties the teacher must clearly explain and induce the pupils to fulfill, and it will be readily seen that no other subject in the school curriculum makes so large a draft upon the teacher's ingenuity and teaching skill as does the right teaching of the catechism.

As proof of the fact that this last statement is literally true, let us consider briefly the question of motivation as related to the actual work of teaching catechism. In teaching the other subjects of the program, as Mathematics, History, Language and the Sciences, the attention and interest of the learners can be easily secured, because these subjects can be shown to have a direct and definite connection with the present and future temporal well-being of the individual in the social sphere and in the business or the professional world in which he will most likely have a place and rank corresponding with his interest in and application to the secular studies he has in hand.

In the teaching of catechism, however, the teacher cannot resort to this field of motivation; for, the very nature of the subject-matter he presents to the learner, excludes those worldly wise considerations and stimulating thoughts which are suggested both to teachers and pupils while they are engaged with the secular branches of instruction and thus make easy a task which holds out as the chief inducement to complete it well, the pleasing prospect of wealth, success, and happiness crowning an honorable business or professional career in this earthly life.

It is not indeed that the subject-matter of the catechism does not present certain elements of interest equally as potent, or perhaps even more potent than those found in other matters of instruction. But, for all that, it still remains true in practical pedagogy as in theoretical psychology that the ordinary subjects that make up the school course in the high school and college as well as the grade school, ordinarily command a more sustained attention and abiding interest on the part of the learners than does the most important subject of the whole curriculum, the Christian Doctrine. I say 'ordinarily,' for exceptions there are, though rare indeed, and found only in that select class of Christian teachers who have developed a high degree of skill in the art of questioning joined to extensive catechetical knowledge and a loving devotion to the holy work entrusted to them. All experienced teachers of catechism as well as novices in the work know how the pupils react to the catechism lesson during the daily period assigned to it. Some are attentive, some listless; others are alert, ready to answer and equally ready to question; still others there are who rarely answer correctly and seem to be quite dull of comprehension even after the teacher has taken great pains to simplify the matter in hand; then there are certain others who are restless and evidently ill at ease throughout the whole or the greater part of the lesson.

All these symptoms and signs of the greater or less degree of personal fitness to profit by the instruction given, the observant teacher knows to be the reflex of the limitations which the subject-matter of the instruction imposes with respect to the kind of motivation that is available and useful in the teaching of other subjects, but cannot be effectively employed in the teaching of the Christian Doctrine. These limitations with respect to the field of catechetical instruction should be mentally recognized as intrinsic to the matter studied and taught, but not as necessarily imposing the penalty of teaching a subject devoid of real interest.

The catechism lesson can be made the most interesting of the daily lessons; but, it can be made such only by the teacher who can supply the proper stimuli to the pupil's interest by appealing to the better instincts and nobler emotions of his nature, and by cultivating his expanding moral perceptions and his religious ideas and sentiments thro' the word pictured exemplars of virtuous living found in every page of the Old and the New Testament, especially in the Gospel narrative, in the history of the Church, and in the biographies of God's special friend and servants, holy men and women, the accomplished models of the moral and religious perfection proposed to every Christian who desires and wills to become a true disciple of Christ.

#### SACRED MUSIC IN OUR COLLEGES AND SEMINARIES.

(Continued from Page 178)

professor or suitable person. We would not be thought to impute to any class of men personally, the causes of the present condition of music in our country. We are well aware, and we think it must appear equally evident to others, from what has been said above, that, with desires however strong to gain a competent knowledge, both practical and scientific, of sound music, no one class of men could have accomplished anything under the present course of study pursued in our colleges and seminaries of learning. Still we believe that those in authority feeling as they must the evils of this neglect, and having it in their power, by their influence, to effect a revolution in this matter, they will suffer an appeal like the present, in behalf of sacred music. We hope we shall not have spoken in vain; but that an effort, at least, may soon be made, to place this science in its proper rank.

#### FOR THE STORY HOUR.

The Adorable Sister Alicia.

(Continued from Page 170)

Have you in your exuberance of pleasure seeking, observed the rules of the school, or have you, outside this class room, been breakers of the rules; and by so doing rank with those not recognizing authority.

Your parents, because of the good reports of your studies, believe you to be honest, law abiding students. Are you? Do you belong to the majority of the mob crowd followers, or are you in the minority of leaders, honest upholders of authority?" Pausing to note the effect of her words, ringing with strength of dominant power, and knowing she had convinced them, she quietly added: "Let your future actions answer me. We will now have Spalding." A sigh from the tense class, a whispered "Wasn't she great?" And the Adorable Sister Alicia knew that her class had ceased to be the "Unspeakable."

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We urge that all contribute to the English Exchange pages. The very interesting school papers that have been coming to us lately are convincing proof of the stimulating effect of the project on the teaching of English. Next year we want more of them.

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## BOOK NOTICES.



**Broad Stripes and Bright Stars.** Stories of American History. By Carolyn Sherwin Bailey. Illustrated by Power O'Malley. Cloth, 241 pages. Price, \$1.50 net. Milton Bradley Company, Springfield, Mass.

Is there any better way of instilling patriotism into young Americans than by teaching them the history of their country? In this book the main events in the life of the nation, from the landing of the Pilgrims to the war with Germany are made texts for stirring and picturesque narratives, told in simple words and sure to make a lasting and wholesome impression on the minds of youthful readers. The author believes that the development of the American people may be set forth as one of the most vivid panoramas ever known, and that material for character building is supplied by the biographies of American heroes. She has performed her task in the spirit of this conviction, and the result is a book that will do good.

**The Nature Notebook Series.** Notes on Common Animals. By Anna Botsford Comstock. Stiff paper covers, 125 pages; with outline drawings of 34 common animals by Louis Agassiz Fuertes. Price, 30 cents net. The Comstock Publishing Company, Ithaca, New York.

These books, adaptable to field work in any part of the country, will be found to possess inspirational as well as practical value for nature study clubs and for schools of all grades. Among the animals sketched in the notebook under review are the chipmunk, the rabbit, the gopher, the muskrat, the squirrel, the goat, the cow and the opossum. The question formulas direct observation to each animal's essential characteristics, and the use of the blank pages gives improving practice in descriptive writing.

**College and Commonwealth.** By John Henry MacCracken. President of Lafayette College. Cloth, 420 pages. Price, —. The Century Company, New York City.

Born in Vermont, growing up in Toledo, Pittsburgh and New York, and qualified to write on educational topics by more than twenty years of experience as a college executive in Missouri, New York and Pennsylvania, it is a matter of course that President MacCracken is equipped with first-hand opinions and finds ideas to advance on a variety of subjects that will command attention. Without agreeing with him at all points, educators desiring to keep in touch with contemporaneous thought regarding policies that should prevail in the new era following the World

## The Catholic School Journal

War will be interested in what he says. Of one fundamental verity he is profoundly convinced—the hollowness of education without religion. But Professor MacCracken's volume is not an exhaustive treatise on the subject set forth in its title. It is a sheaf of occasional addresses. The timeliness of its topics in some instances is more obvious than the finality of its conclusions.

**Life of Saint Mary Alacoque.** By Rt. Rev. E. Bougaud, D. D., Bishop of Laval. Cloth, 388 pages. Price, \$2.75 net. Benziger Brothers, New York.

The task divinely given to Saint Margaret Mary was that of finishing the work begun by Saint Francis de Sales and his great co-operatrix Saint de Chantal. Her Life as portrayed by the devout author is a narrative replete with spiritual interest and inspiration.

**The Flame Fiend.** A Text-book on Fire Prevention. By Hallis L. Jameson, Formerly State Supervisor of English, Austin, Texas. Cloth, 181 pages. Price, —. Allyn and Bacon, New York.

The object of this book is to enlist the attention of children of school age in the subject of fire prevention, with a view of effecting by the aid of the rising generation a reform of careless national habits which cause an absolute destruction of \$360,000,000 worth of property every year, besides involving suffering and loss of life terrible to contemplate, and comparable only to the calamity of war. Putting his ingenuity to work, the author has cast his argument in the form of a story certain to appeal to the interest of young readers and arouse their imagination. The illustrations, which are in color, go well with the text.

**Mercier, The Fighting Cardinal of Belgium.** By Charlotte Kellogg, of the Commission for Relief in Belgium. Foreword by Brand Whitlock, American Ambassador to Belgium. Cloth, 249 pages. Price, \$2.00 net.

This book is of value spiritually as well as historically. No figure in the World War was more conspicuous than that of the heroic prelate. As Mr. Whitlock says, "A thousand years from now there will be poems and paintings and statutes to celebrate Albert, King of the Belgians, and beside him there will be the figure of the great Cardinal, who, while his king was fighting, held aloft in his pious hands the ideal of patriotism and endurance, and kept alive the spirit of the nation." Miss Kellogg has painted a vivid picture.

**Metodo Palmer de Caligrafia Comercial.** Paper cover with cloth back; 95 pages. Price, —. The A. N. Palmer Company, New York. The Palmer Method of Business Writing was entitled to appear in a Spanish edition. For several years the system has been used in schools in Central and South America, despite the inability of the students to read instructions conveyed in the English

language or to comprehend the meaning of the words and sentences which were set before them to be copied. Now, that there is a Spanish edition, it will supply a much-needed want and undoubtedly will meet a wide demand.

**How to Measure in Education.** By William A. McCall, Ph. D., Assistant Professor of Education, Teachers' College, Columbia University. Cloth, 416 pages. Price, —. The Macmillan Company, New York.

The art of which this volume is an exposition is still in a developmental stage. There is in the pedagogical world a demand for text books explaining its principles and illustrating their application. In his preface to the book under review the author says its aim is to bring together in one convenient volume most of the techniques needed by those engaged in mental measurement, and to go into the science of the subject sufficiently to enable teachers to use less blindly than heretofore the tests to which it relates.

**Following the Conquerors.** The Story of the Carribean Sea. By Carris G. Ainsworth. Cloth, 94 pages; illustrated. Price, 48 cents net. Ainsworth & Company, Chicago.

This volume of the Lakeside Series of English Readings describes what is to be seen on a tour of localities visited by the early Spanish explorers and conquerors. It exemplifies a saying of Dr. Johnson which the author adopts as her motto: "The use of travel is to regulate imagination by reality, and instead of thinking how things may be, to see them as they are."

**A Scheme of Religious Instruction Approved for Optional Use in the Archdiocese of Birmingham.** Stiff paper covers, 21 pages. Price 1 shilling net. Burns, Oates & Washbourne, Ltd., London, England.

This concise exposition of a system of religious instruction which is in use among English Catholics will be read with interest by many entrusted with the grave duty of conveying the principles of holy living to youthful minds.

**Laboratory Manual of English Composition.** By Stanley R. Oldham. Cloth, 156 pages. Price, \$1.20 net. World Book Company, Yonkers-on-Hudson, New York.

The laboratory method aims to develop capacity not by imparting rules, but by presenting models and encouraging repeated efforts at achievement. It was by this method that Benjamin Franklin, with Addison's Spectator as a guide, taught himself to become a writer. Mr. Oldham believes in training students to investigate, to collect data, to secure practice in arranging material, to derive education from literature, and to apply what they learn by active work as they go along. This book can be used with any of the standard rhetorics for a two-year or a four-year course in high schools.

**Sheet-Metal Drafting and Shop Problems.** By James S. Daugherty, College of Industries, Carnegie Institute of Technology, Pittsburgh, Pa. Cloth, 173 pages. Price, \$2.50 net. The Manual Arts Press, Peoria, Ill.

Many years of teaching and practical experience in the various branches of the sheet metal industry have qualified the author for his undertaking, and he has produced a work which will be useful to individuals engaged in laying out patterns for general sheet-metal work, heating, ventilating, cornice, skylight and heavy plate work; but its primary intention is to serve as a text for use in vocational schools, technical schools and high schools offering courses in sheet-metal pattern drafting and shop work, and for home study by apprentices and sheet-metal workers. The descriptions are clear, the illustrations numerous and illuminating, and the exposition of the whole subject so orderly that each successive problem can be easily understood and mastered.

**The "Summa Theologica" of St. Thomas Aquinas.** Second part of the Second Part. QQ. CLXXI.—CLXXXIX. Literally Translated by Fathers of the English Dominican Province. Cloth, 321 pages. Price, \$3 net. Benziger Brothers, New York.

In the "Summa Theologica" of St. Thomas Aquinas the contribution of the Schoolmen to human wisdom reached its climax. He died in the year 1274, but this monument of his labors still is of high importance. Three treatises are comprised in the volume under review—"On the Gratuitous Graces," "On Active and Contemplative Life," and on "The States of Life." The sub-topics discussed in the first of these treatises are: "The Nature of Prophecy," "The Cause of Prophecy," "The Mode of Prophetic Knowledge," "The Division of Prophecy," and "Rapture;" the remainder of the treatise being devoted to "The Gift of Tongues," "The Grace of the Word of Wisdom and Knowledge," and "The Grace of Miracles." The contents of the second treatise are sufficiently indicated by its title. Of the third treatise the subdivisions are: "Man's Duties and States in General," "Things Pertaining to the State of Perfection in General," "Things Concerning the Episcopal State," "In What the Religious State Properly Consists," "Things Competent to Religious," "The Different Kinds of Religious Life," "The Entrance Into Religious Life." It is a boon to students to have this standard work in a modern English text.

**Invisible Exercise.** Seven Studies in. Self-Command, with Practical Suggestions and Drills. By Gerald Stanley Lee. Cloth, 297 pages. Price, \$2 net. E. P. Dutton & Co., New York.

Gerald Stanley Lee is the most discursive of writers since Lawrence Sterne astonished the world with

"Tristram Shandy." Fancy is continually luring him from the main road of his subject to painted meadows on this side or that, and the reader often wonders where he is going and if he will ever get there. Yet Mr. Lee has many bright things to say, and he often suggests profitable reflections.

**The Makers of America.** By James A. Woodburn, of Indiana University, and Thomas F. Moran, of Purdue University. Cloth, 308 pages. Price, 96 cents net. Longmans, Green & Co., New York.

The purpose of this book is to illustrate history by biography. It furnishes an inspiring text whose use in the fourth and fifth grades for supplementary reading or formal instruction will give young Americans an insight into important phases of the political, social and industrial development of the country in which they represent the citizenship of the future. The pictorial embellishments are spirited, and several of them are printed in colors.

**A New History of Great Britain.** Part III., From the Treaty of Vienna to the Outbreak of the Great War. By R. B. Mowat, M. A., Fellow and Assistant Tutor of Corpus Christi College, Oxford. Cloth, 345 pages. Price, —. Oxford University Press, American Branch, New York.

This is a rapid and readable review of events in Great Britain during the century beginning with 1815 and ending with 1914. The illustrations, which are numerous and attractive, lay stress on features of social and industrial development, which are by no means neglected in the text. The graphic cut of the steam carriage running between London and Birmingham in 1832 will be interesting to the automobilists of today. Many of the reproductions of old-time cartoons shed a fascinating light upon the past, and the idea of portraying the sovereigns by means of photo-engravings of postage stamps adorned with their portraits which were issued during their reign possesses merit. The literary style of the book is far removed from the dry-as-dust type; but Americans will regard the author's treatment of Irish issues as stolidly unsympathetic and Tory.

**Songs Out of Doors.** By Henry Van Dyke. Cloth, 139 pages. Price, \$1 net. Charles Scribner's Sons, New York.

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**Business Organization and Administration.** By J. Anton de Haas, M. A., Ph. D., Professor of Business Administration at the University of Washington. Cloth, 353 pages. Price, \$1.60 net. The Gregg Publishing Company, New York.

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**Productive Soils.** The Fundamentals of Successful Soil Management and Profitable Crop Production. Abridged. By Wilbert Walter Weir, M. S., formerly Assistant Professor of Soils, College of Agriculture, University of Wisconsin. Cloth, 305 pages; 194 illustrations in the text. Price, —. J. B. Lippincott Company, Philadelphia.

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**The Jesuits—1534-1921: A History of the Society of Jesus From Its Foundation to the Present Time.** By Thos. J. Campbell, S. J. Cloth, 937 pages. Price, \$10 net. The Encyclopedia Press, New York.

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**The Great Schoolmen of the Middle Ages; An Account of Their Lives and the Services They Rendered to the Church and the World.** By W. J. Townsend. Anastatic Reprint. Boards with cloth back, 361 pages. Price, \$4 net. G. E. Stechert & Co., New York.

The writer of this book, evidently a non-Catholic, is nevertheless an admirer of the Schoolmen, and the object of his writing is to controvert the injustice of the low estimate put upon the Schoolmen by the founders of Protestantism. He sketches the times in which the Schoolmen wrote, gives sketches of their lives and asserts that the object which they sought—the bringing into perfect and everlasting harmony of the doctrines of theology and the reason of man—was a failure. But he maintains that "they found a higher and a nobler treasure than they hoped for." Here are his concluding words: "Out of the patient faith, the consecrated lives, the high reasonings, the orated structures, the elevated and elevating themes of the Schoolmen, there have come victories of faith, experiences of freedom, attainments in truth, possibilities of facile expression of the noblest subjects, the unrestrained exercise of reason and conscience, the enjoyment of a full Christian life, and the possession of an incalculably precious spiritual inheritance," which may be to all people and for all time."

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**Economics and the Community.** By John A. Lapp, LL.D., author of "Our America," "Learning to Earn," "The Fundamentals of Citizenship," "Civics Catechism," etc. Illustrated with Photographs. Cloth, 366 pages. Price \$1.75 net. The Century Company, New York.

Dr. Lapp's exceptional qualifications to deal with the subject of this work are widely known, and it is not too much to say that he has produced a book which will gratify high expectations. His purpose is to explain economic principles and their application to every-day affairs—in other words to supply a text that will be practically useful in training high school students for the duties of citizenship. The inductive method is followed, each chapter being preceded by an assignment for the preliminary gathering of local data. For instance, students preparing to take up the chapter dealing with transportation are directed to obtain information enabling them to state the means of transportation on which their community is dependent to get its products to market, and to provide goods for its needs; also to indicate what kinds of roads and streets are built, and to state whether motor trucks are extensively used. There are chapters on insurance, investment, international trade, conservation, statistics, social control, education for efficient production, storage, the co-operative movement, the fixing of wages, federal farm loan banks, exchange rates, taxation and other subjects connected with community activities and the economic aspects of current affairs.

**Syllabus (Second Year) Isaac Pitman Shorthand.** Prepared by Elizabeth A. Roche, Head of Department, Secretarial Studies, and Elizabeth Riordan, Instructor, Department of Secretarial Studies, Washington Irving High School, New York. Cloth, 81 pages. Price, 75 cents net. Isaac Pitman & Sons, 2 West Forty-Fifth St., New York.

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**Junior Science. Book One.** By John C. Hessler, Ph. D., Acting President and Dean, the James Milliken University. Cloth, 243 pages. Price, ..... Benj. H. Sanborn & Co., Chicago.

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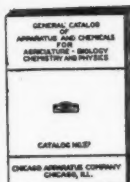
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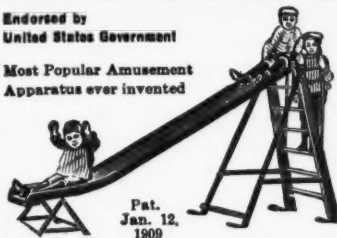
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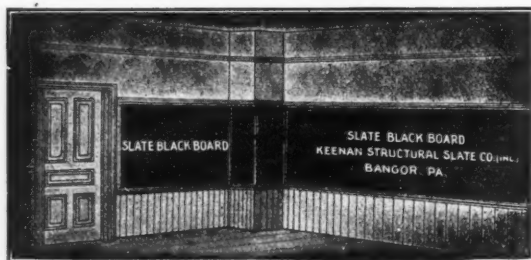
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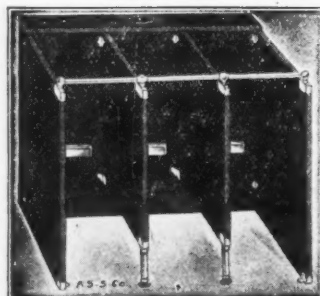
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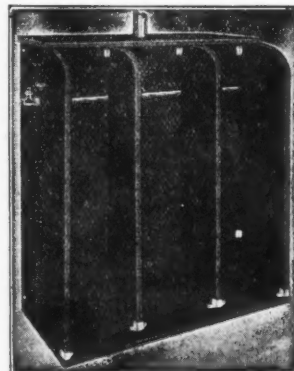
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